TRUTH

prevailing against the fiercest Opposition,

OR,

An Answer to Mr. *John Goodwins Water-dipping no firm footing for Church Communion.*

Wherein the invalidity of his twenty three Considerations against withdrawing from those Societies that want Baptisme by the bodies burial in water is manifested; and the separation from such Societies justified by the Word of God.

Together with the discovery of his great mistakes in the exposition of eight cheif Scriptures, wherewith he fighteth to overthrow Mr. *Allens* Answer to his forty Queries about Church Communion.

By THOMAS LAMBE Merchant, once belonging to the Congregation whereof Mr. JOHN GOODWIN is Pastor, now a Servant to the Church of CHRIST meeting in *Leadenhall*.

It was needful for me to write unto you and exhort you, that you should EARNESTLY CONTEND *for the Faith which was* ONCE *delivered to the Saints*, Jude the third.

As ye have received Christ Jesus the Lord, SO walk ye in him, rooted and built up in him, Col. 2. 6.

Beware lest any man spoil you through Philosophy and vain deceit, after the traditions of men, and NOT AFTER CHRIST, Col. 2. 8.

I have found David *the Son of* Jesse, *a man after my own heart, which shall fulfil* ALL *my will*, Acts 13. 22.

Hebron therefore became the Inheritance of Caleb, *because he* WHOLLY *followed the Lord God of Israel*, Josh 14. 14.

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BRITISH MUSEUM

TO THE READER

GOOD READER,

OD knoweth with what regret of ſpirit I publiſh this anſwer to Mr. *Goodwins* Book, called, *(Water-dipping no firm footing for Church Communion)* as pure conſcience at firſt ſeparated me from that Society, of whom he is Paſtor, ſo now compelleth me to make anſwer to that Book (written for our reproof) not onely to defend the truth therein oppoſed, but alſo to vindicate my ſelf with ſome others from the heavy charge therein given

to the whole world againſt us, of Faith and Truſt betrayers, Promiſe breakers, ſacrilegious Church breakers, &c. 2. To make the world Judges, whether we are as Mr. *Goodwin* repreſenteth us, perſons of a miſuſed and diſtempered fancy, of ſtupified judgements, to whoſe underſtanding common ſenſe is a myſtery inacceſsible, with abundance more to the ſame purpoſe. 3. To let the world ſee, that our Baptiſm hath not metamorphoſed us from Lambs to Wolves, Tygers, or Serpents, which ſtrange inſinuations uttered in his haſt, we hope confute themſelves in the eyes of all rational unprejudiced men, that know us; but ſince books for the moſt part live longer than men, I thought it my duty, to make our Vindication as publick as Mr. *Goodwins* Aſperſion, except he had prevented us, and truly not for our own name ſake, but for Chriſts ſake, whoſe cauſe we plead, and leaſt the bleſſed truth of the New Teſtament, ſealed in Chriſts heart bloud ſhould ſuffer by our total ſilence.

Had not the truth been dearer to me than any man, I had rather choſe to looſe my right hand, than ſet it to a book that frowneth on him, whoſe credit alwayes was, and ſtill is, right dear and pretious in my ſight, ſo unhappy

happy a thing it is for good men to be yoked with error in the things of Christ, that it maketh the most intimate friends, by opposition, look like bitter adversaries for the truth sake. Thus did *Paul* in respect of *Peter*, 2 *Gal.* 11. when before the whole Church of *Antioch* he withstood him to the face, because he was to be blamed; he who spotteth the beautiful face of truth (though ignorantly) must expect a stain in his own credit, and be content to suffer so much as to make the truth whole: And he that contendeth FOR the truth, must be like to *Levi*, *Deut.* 33. 9. *Who said unto his Father, and to his Mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children, that he might observe Gods Word and keep his Covenant.* To acknowledge the good received from Instruments agreeth both to grace and nature, but to baulk pleading the truth because thereof, argueth a distemper in the affections. The same person deserving at the same time both thanks and reproofs, to return the one is a point of gratitude, to administer the other in love, and in the majesty of Gods Word, a point of faithfulness. And if in this contest thou findest any passages on my part savouring of too

much ſharpneſs; though in anſwer to Mr. *Goodwins* higheſt provocations, look upon me as diſowning them, and mind onely the reaſon of the place; Chriſts counſel is, not to reſiſt
Math. 5 39. evil, But *whoſo ſhall ſmite me on the right cheek, to turn the other to him.* But beſides, it becometh me to bear much evill from that hand, by which I have received ſo much good. And ſo I commend thee to the ſerious conſideration of the enſuing diſcourſe, praying with all my ſoul the Father of lights to vouchſafe thee the ſpirit of diſcerning, that what therein is of God may be obvious to thy underſtanding, and readily embraced by thy will, and what is not of God (if yet there be any thing) may utterly periſh from thy ſoul: this is the prayer of,

Thy faithful Friend to ſerve

thee to my power,

THO: LAMBE.

To my Worthy Friends and Brethren, of like pretious faith, walking with Mr. *John Goodwin* in the right Faith, though not in the right order of the GOSPEL.

Holy and Beloved,

I Have been long your debtor, it is fit I ſhould now pay you your own with intereſt, which here I preſent you, by anſwering the ſubſtance of Mr. *Goodwins Waterdipping no firm footing for Church Communion*, which if you will in the fear of God, and without prejudice conſider.

I make little queſtion, but the riddle of my departure from you, whoſe Society I prized (not a little) will be unfolded. That ſtrange action of our Saviours (ſo contrary to his natural genius) mentioned *John* 2. 15. mightily affected the Diſciples, and made them to caſt about to find a ground for it: perhaps it may be ſo with ſome of you, in reſpect of me, becauſe of my ſuddain breaking off from your Society, wherein you know I took much delight, I can ſay more, than in *Corn*, *Wine* and *Oil*, and where I had no want, but a ſurpluſage of reſpects, above what I was able to merit

at:

at your hand. In a word, where my content was so great that it made departing from you more grievous to me than death it self would have been.

And how contrary it is to my Spirit to make trouble or cause breaches I need not tell you, I take it for granted, that it is upon all your hearts, how much I abhorre it: So that I conclude it cannot lightly but be a matter of some wonder to you, that I should thus break off from you, as well as Christs strange action in the Temple was to the Disciples.

Now whilst they were casting about to find a ground for this astonishing action of our Saviour, and searching in the right place, namely the Scriptures, at last they met with it, *John* 2. 17. *And they remembred that it was written*, namely in the 69 *Psalm* 9. *The zeal of thy house hath eaten me up.*

In like manner, Do you wonder? and are you casting about for a ground to fix my departure upon, then take the Disciples course, judge not according to appearance, but judge righteous judgement: do as they did, plough with the heifer of the Scriptures, and you will easily understand this riddle; hearken not to Satan, the great enemy of all righteousness, who will suggest unto you some ignoble root or other to fix it upon: it was his way of old, when Christ cast out devils, the devil suggesteth he did it not by the power of God, but of *Beelzebub* the Prince of devils.

The Apostle *Paul* himself, notwithstanding all his zeal, and faithfulness, and unparalell'd self-denial, yet there was some even in the Church of *Corinth*, who he so dearly loved, who judged him as a man walking according to the flesh in all, 2 *Corinth.* 10. 2. *I think to be bold against some which* THINK *of us*, saith he, *as if we walked according to the flesh.* Heavenly *John*, that bundle of love, met with a proud, hungerstarved, close fisted *Diotrephes* prating against him with malitious words, 3 *Epistle John* 10. Tis an old trick of the Devil to bespeak the rejection of the truth, by working an ill opinion of them that maintain it. If this hath been the portion of such green trees, tis not for me to complain that am comparatively dry; my weaknesses are many, and no

doubt

doubt but hath afforded many appearances of evil to you, but theſe heavenly ſoules were judged where there was neither evil nor appearance of any; the conſideration whereof is no ſmall conſolation to me under all your miſ-judgings.

But for the matter it ſelf of my departing from you, as my record is on high, that no worldly thing ſhould have ſeparated me from the Church, ſo I have the witneſs within my ſelf, that no carnal conſideration whatſoever hath contributed to it, to the value of the leaſt hair of my head: and how cometh any body to dream any ſuch thing? When mens buſineſs lieth in the Eaſt, do men uſe to ſet out full Weſt? or do men uſe to take up meanes in full conteſtation to their end? Alaſs, alaſs, I conſidered beforehand, that this way is every where ſpoken againſt, and the generality of the Profeſſors of it of ſmall eſteem, for learning, parts, or any thing that commendeth men to the world: their garb and caſt that of the Diſciples, *Luke* 6. 20. *Bleſſed be ye poor*: Now, that they were exclaimed on by the learned in their writings, and frequently in Pulpits at this day, their name caſt out as evil, and hated in a manner of all men, that if times of perſecution for conſcience come, they are like to be the firſt ſufferers: So that I had many ſtruglings and wreſtlings with the fleſh, before I could get the victory to ſubmit to it; nay, the truth is, had not the truth concerning it ſtruck my conſcience, and the light ſhone into my judgement with that clearneſs, that I could by no meanes avoid it with peace, I had never forſaken my old ſtanding, which was more honourable, eaſie, and every way more acceptable to the outward man.

Now what thoſe Conſiderations are that command my judgement to that point, whereat it now ſtandeth in the buſineſs of Baptiſme, which is that onely thing which ſeparated between me and you, you have ſcattered up and down in this my Anſwer to Mr. *Goodwin*: But yet I think good to give you the ſum thereof under a few heads.

Hebr. 1. Heb. 3. 3. Heb. 1. 3.

1. I considered the excellency of Jesus Christ above *Moses*, from thence argued to the ungodliness, and danger of slighting him in any of his Commands.

Mat. 28 19. Acts 2. 37.

2. I found Baptisme with Water to be one of his Commands, and joyn'd with Teaching by name in the Commission of Christ, and the same presence of Christ promised joyntly as well to Baptisme as Teaching, to the end of the world, and serving the grand interest of Remission of sins and salvation (in some sense) and commanded by Christ to be done upon all discipled persons, and that with huge solemnity, *In the Name of the Father, Son and Spirit*, and that too amongst the last words he spake on earth.

Mar. 16. 16 Mat. 28. 19. Mar. 16. 16.

3. I found that he intended not the reiteration of it by the same person, and that therefore there ought to be all due care of practising it without corruption.

4. I found the design of Christ in the Ordinance it self to be exceeding rich and spiritual, namely, amongst many other ends. 1. To oblige the Disciples unto Christ, that as Circumcision bound men to keep the Law of *Moses*, so doth Baptisme to keep the Gospel of Christ, therefore the Spirit borroweth the word Baptism, which respecteth Christ to express the obligation of the Jewes to the Law of *Moses*, *1 Corinth.* 10. 2. *And were all baptised unto Moses.* Further, the design of Christ is to affect the heart by the will of God seen in the Ordinance of Baptisme, as well as heard in the Word preached, therefore to present in a figure the substance of the Gospel to the eye, as the Word preach'd doth to the ear, namely, the washing away of sin by the bloud of Christ, the death, burial and resurrection of Christ for sinners, and the sinners death to sin, suffering with Christ, resurrection to all newness of life here and glory hereafter.

Acts 22. 16 Col. 2. 12. Rom 6. 34.

5. This being the plain design of Christ in the Ordinance, I considered Infant-sprinkling, which ordinarily goeth for Baptisme, and found the great design of Christ in a manner frustrate by it, because there is no sign or figure of any such thing as death, burial and resurrection, and consequently not that Sermon of the Gospel, which Christ intended to make by it, as is most evident by the Scriptures, which palpably

palpably diſcovereth it to be a humane invention.

6. I found, that as Baptiſme was by Chriſt inſtituted, and the Apoſtles practiſed, namely, upon diſcipled perſons, made ſo by Teaching, as the Acts of the Apoſtles abundantly prove.

The form being by burying the body in water, which *Calvin* and others honeſtly confeſs to be the old way.

The worthy deſign of Chriſt therein is excellently ſerved.

The party being a Beleiver is capable of fellowſhip with God in the Ordinance, and voluntarily ſubmitting thereto, out of conſcience of duty, and knowledge of the intent of Chriſt in it, is like to feel their obligation to Chriſt by it, into whoſe Name they themſelves deſired to be baptiſed; whereas Infants are neither capable of deſiring it, knowledge of the meaning of it, faith about it, or any ſuch thing as fellowſhip with God in it, and when grown up, can onely tell by hearſay, that ever any ſuch thing was done at all upon them, moſt unlike therefore to feel the like obligation to Chriſt by it.

Then for the form, it being by burying the body in water, and raiſing it out again thereof, there is a moſt exact repreſentation between ſign and thing ſignified, which Chriſt intended in (this) ſign, as appeareth by the Scriptures (though not in all ſignes) which heavenly projects of the Lord Jeſus, in the Ordinance, are totally fruſtrate in childrens ſprinkling. Col. 2.12. Rom. 6.4.

7. I find the Scriptures in all expreſsneſe of letter are in many places for Beleivers Baptiſme, whereas there is not one ſuch Text for Childrens, nor any inſtance of the Baptiſme of ſo much as one Child in all the new Teſtament, though the firmament of the Scriptures are filled with the ſtars of Beleivers Baptiſme, ſo that many learned men have acknowledged Infant-baptiſme is not in Gods Word, and thoſe who go about to found it on Scripture, build all on conſequences (ifs, may bees, and why nots) which Argument Mr. *Goodwin* hath often uſed to confirm the doctrine of ge-

neral Redemption, and to draw the contrary opinion under the ſuſpition of error.

8. I found the unregenerate world, naturally falling in with Childrens baptiſme, which is a ſhroad ſign it is a device of her own, *The world loveth her own, John* 15. 19. And on the contrary, hating Beleivers Baptiſme with an inveterate hate, as ſhe doth every Ordinance of Chriſt, adminiſtred in the naked plainneſs and ſimplicity of it.

9. Infant-Baptiſme diſagreeth to the ſpiritual ſtate of the Church under the new Teſtament, becauſe Baptiſme being the initiating Ordinance into the Church, it letteth in a ſort of members which the new Teſtament knoweth not, namely, ſuch as cannot worſhip God in Spirit, whereas the Scripture ſaith, *John* 4. 23. That God (now) ſeeketh SUCH, (meaning onely ſuch) becauſe he maketh the Churches growth unto an holy Temple to be by the meanes of the building, its *being fitly framed together*, *Epheſ.* 2. 21. and again, he maketh the encreaſe of the body unto its edification, and its growth up into the head to be, partly at leaſt by the meanes of the WHOLE body its being FITLY joyn'd together and compact, and (mark) according to the *effectuall working* in the meaſure of EVERY part, whereas Infants are altogether uncapable of ſuch effectual working, or of any fit conjunction with Beleivers: And though children might be Church members under the old Teſtament, when alſo wicked perſons might, if *Abrahams* carnal ſeed, not ſo under the New; it is plain from the Scripture, that Chriſt will have the matter (thereof) be the ſpiritual ſeed of *Abraham* manifeſted by repentance and faith, *Math.* 3. 9. Therefore, 1 *Corinth.* 1. 1. giveth the matter of the Church by due conſtitution to be (called) Saints, and commandeth, that if any prove themſelves otherwiſe by diſorderly walking to withdraw from them, 2 *Theſ.* 3. 6, 14.

10. I find the ſharpeſt adverſaries this way hath even in their writings on purpoſe to diſgrace it, and to magnifie the contrary, namely Infant-baptiſme, God maketh them to let fall ſuch expreſſions as juſtifie it, and condemn their own.

As

As for inſtance, Mr. *Rich. Baxſter*, ſpeaking of the full and proper ends why God inſtituted the Ordinance of Baptiſme, he ſaith, they are rather to be fetcht from the Aged than Infants, and that becauſe, MARK, The Aged: 1. *They are the moſt* FULLY CAPABLE *SUBJECTS.* 2. *THE* MOST EXCELLENT *SUBJECTS.* 3. *THE MOST* EMINENT *SUBJECTS.* 4. *OF WHOM SCRIPTURE* FULLY SPEAKETH. 5. *THE GREATER PART OF THE WORLD WHEN* BAPTISME *WAS* INSTITUTED, *who were to be partakers of it.*

But on the contrary, as for Infant-baptiſme, he acknowledgeth in the ſame place, that *the Scripture ſpeaketh darkly of it*, yea, that it is SO dark in the Scripture, that the controverſie is thereby become not onely hard, but SO hard, &c. as he ſaith he findeth it. P. 301. *Of plain Scripture Proof.*

Now if this learned and holy man, hath not in a few words ſaid more for our way, than in his whole book againſt it, and that upon pure principles of reaſon and Religion, let the world judge, for if Infants baptiſme be dark in the Scripture, and ſo dark as he complaineth.

1. How doth this agree with the Title of the Book, and the ſuperſcription of every page, *Plain Scripture proof for Infants, &c.* Doth not plain Scripture proof, and dark Scripture proof directly oppoſe? And however Mr. *Baxſter* thinketh he ſeeth ſuch a thing, though it lie darkly, he knoweth many learned quick-ſighted men, that profeſs they cannot ſee it there at all no more than we. But if the caſe be indeed thus, as it is by Mr. *Baxſters* own confeſſion, that of Infants Baptiſme the Scripture ſpeaketh darkly, but of Beleivers or the Aged, that the Scripture fully ſpeaketh, and beſides, that they are the moſt capable, eminent, and excellent Subjects, with what conſcience, either of duty to God, or comfort to the ſoul, can any Chriſtian man cleave to Infant-baptiſme, and deſpiſe Beleivers? If Infant-baptiſme be a dark way, and ſo hard to find, is he a wiſe man that chuſeth that way, when he may walk in the light? Doth any honeſt

man

man, in his right mind, chuſe untroden paths, when the beaten rode lieth juſt before him? and doth not Chriſt ſay, *he that walketh in the dark ſtumbleth*, *John* 11. 10? or doth it become the people of God to be ſo indifferent in matters of Religion, as not to care whether they walk in the light or in the dark? or can any man think to pleaſe God by chuſing a dark way, hard to find, when a lightſome path, beaten by the feet of Chriſt and the Saints, looketh him full in the face: Or where is that man in all the world, that will give as much for land that the title too is dark, as for that which is clear and unqueſtionable? Doth not every one ſay, of Titles not clear, Ile not meddle? Hath not Mr. *Baxſter* ſaid to Mr. *Bedford*, it is good going the ſurer ſide of the hedge, p. 303. of *Plain Scripture proof*? and is not Beleivers Baptiſme the ſurer by his own confeſſion? Or doth it become men to be more ſolicitous about their temporal eſtates than their ſpiritual? Or can leaving the light, and walking in the dark, be thought the way to the Saints everlaſting reſt?

11. It agreeth not to the wiſdom and goodneſs of Chriſt, that Baptiſme ſhould be ſo dark in the Scripture as Mr. *Baxſter* ſaith it is; not to his wiſdom, becauſe it is appointed for babes, and becauſe he expecteth obedience, who that expecteth obedience will leave their Lawes hard to find? Not to his goodneſs, becauſe he hath put the Diſciples under a ſore penalty in caſe of diſobedience to whatſoever he hath commanded.

Now the way of Baptiſme after faith is clear and manifeſt, as Mr. *Baxſter* acknowledgeth, moſt like therefore to be the Statute of Chriſt for his Babes to ſubmit too, and not that which is dark. Beſides, would it not be a good excuſe at Judgement, for the neglect of any Law of Chriſts, if men could ſay, the Command was dark, and ſo hard to find.

12. As Beleivers Baptiſme agreeth to particular Churches, gathered out of the world by the Word, ſo doth Infant-baptiſme agree to the National Church, and Communion therein, which you have renounced, becauſe by Baptiſme they

are

are immembred into the Church, and ſo capable of Church Communion; yea, ('tis their right) if their Baptiſme be reckoned valid, becauſe according to Scripture, *Acts* 2. 42. All baptiſed perſons were added to the Church, and continued in the Apoſtles fellowſhip, breaking bread and prayer: by what rule then can the Pariſhes be withdrawn from, when they are eſteemed duly baptiſed perſons, till legally proceeded againſt for diſorderly walking: If then you will reject their Church ſtate as good, as you do, by withdrawing from them, you muſt not allow their Baptiſme, becauſe their Baptiſme, if good, giveth right to it, Indepency then rejecteth the fruit, but letteth the tree ſtand that beareth it.

If it be objected, that ſome (though not all of the Independents) diſallow the Baptiſme of ſome children, namely, ſuch whoſe Parents beleive not.

Tis true in words, but not deeds: where is there one man in all the Independent Churches, the truth of whoſe Baptiſme was ever called in queſtion?

13. Infant-baptiſme agreeth to the carnal intereſt of thoſe men, who take up preaching for filthy lucre, whereas Beleivers Baptiſme altogether frowneth on it.

Infant-baptiſme taking in high and low, rich and poor, into the Church, maketh both more and richer Cuſtomers to the Miniſter, Beleivers both fewer and poorer, becauſe they are but few that beleive, comparitively, and for the moſt part of the poorer ſort; ſo that which way ſoever I looked on Infant-baptiſme, I found the ſignes of a plant which the heavenly Father never planted; and on the contrary, Beleivers Baptiſme every way anſwering the breathings of the Spirit of God in Scripture, and conſequently, that it became me, as a friend to Truth, and for the honour of Jeſus Chriſt, not onely to obey Chriſt by ſubmitting to the Ordinance my ſelf, but to ſtrive the reſtoring it to its primitive puritity, to which I take my ſelf obliged.

1. By the Scripture, *Jude* 3. *It was needfull for me to write unto you, and exhort you, that you ſhould earneſtly contend for the faith ONCE delivered to the Saints.*

2. By

2. By the example of holy men of old, that when they set upon reformation in the worship of God, had respect to ALL the Law in reforming, both before and after the Captivity, which also was according to the expres Command of God.

Neh. 10. 19
2 Kings 23 25.
Jer. 6. 16.
Mal. 4. 4.
2 Chron. 33. 8.

3. By Gods high approbation of such his Servants, who did accordingly, as you may see in the instance of *Josiah*, 2 *Kings* 27. 25. *David* is called, *a man after Gods own heart*, *Acts* 13. 22. because a fulfiller of all his will: and *Caleb* so highly dignified, *because he fully followed the Lord his God*. *Solomon* is disparaged by this, 1 *Kings* 11. 6. That *he went not FULLY after the Lord, as did* David *his Father*.

Josh. 14. from 8. to the 14.

4. By the Covenant that the whole Church entered into with the rest of the Nation, to reform both in doctrine and discipline according to the Word of God.

But you cannot think Baptisme any part of Christs Law, and so the practise rather a piece of will-worship, than fully following of Christ.

To which I answer: When the doctrine of universal Redemption first founded in your ear, it was as hard to bear as Beleivers Baptisme is now, and as farre from your thoughts to be the mind of Christ, but that which was hard then is easie now, that which was darkness then is light now, and that which was wood, hay and stubble then, is gold, and silver, and pretious stones now; yea those doctrines, that when time was, in your hast, you were ready to say, he deserved to loose his eyes that preacht them, now for your joy could almost be content to pluck out your own eyes in gratitude to him that brought them: (Is it not true.)

And again, concerning the Church way, mind Mr. *Goodwins* words to Mr. *Thomas Goodwin* when he was in *Holland*, *Your authority, grace, learning, parts, judgement and example, have made the stone of separation amongst us so massie and heavie, that we are constrained to be at double paines and labour in removing and rouling it from the consciences of men. A great part of our imployment is to stanch the issue of that fountain of blood, which you have opened in the womb of our Churches here.*

But

But yet since Mr. *Goodwin* hath found cause to build up that which then he threw down with so much zeal and industry, and I verily beleive, if a man should have said to Mr. *Goodwin* at that time, Sir, the time may come when you may find cause to separate from the national Church, and gather a particular, he would have said, *Am I a Dog, that I should do this great thing?* Oh how he sweat at it then to roul that heavy stone of separation from the consciences of men, at last found it too heavy to be done at all, and so thought fit, rather to lie under the weight of it, than heave any longer at it. I write not these things to shame Mr. *Goodwin*, it is no shame to a man, that he knoweth but in part, and that he is not Master of all knowledge at one and the same time; *The path of the just, being as the shining light, which shineth more and more to the perfect day.* Prov. 4 18. If more spiritual light shine not into the judgement, is it not a sore sign, that the path of such men is not the path of the just? And if when it is come into the judgement, if it shall not appear in practise, then it is a sign of a heart glued to some carnal worldly interest or other, which causeth the person to withhold the truth in unrighteousnes. Tis not changing simply that the Scriptures find fault with, but being GIVEN to change. Changing, as the case may be, is so farre from being a fault, Prov. 24. 21. that it is a sign of a growing soul in grace, of walking after the Spirit, of a self denying upright soul, that lieth naked before the truth, unmarried to any secular interest. Truths faithful friend, that so truth may get up, careth not though it self go down.

This therefore is the glory, not the shame of Mr. *Goodwin*, that when the truth came into his judgement, as it is in Jesus, he consulted not with flesh and bloud, but with *Paul*, preacheth the faith which once he destroyed, for which many glorified God in him.

I beseech you therefore let no man mis-judge me in the ground of it is relation, as if I intended hereby to cast the least disparagement upon him, whom (for the good I have received from God by his hand) I am bound above many to love and honour.

But if you ask, wherefore then serveth this story? I answer, that you should not think of him above that which is meet; to let you see that Mr. *Goodwin* is but a man, and subject to like mistakes that others are and therefore his present superabounding confidence, though it rise to that height, as to think all others little better than mad, that is not of his opinion, is no demonstration that he is in the truth, tis so far from that, that if a man may judge what is like now to be, by what hath been, now is the time that Anabaptisme should arise, lift up it self, and be exalted in Mr. *Goodwins* judgement, because heretofore (in other cases) not long after such high expressions of confidence, he gave up the bucklers, and the truth took possession of his heart, which it never could get before. I cannot therefore be out of all hope, that Mr. *Goodwin* may one day fall down at the foot of that truth, which he now trampleth on without mercy. And though our Arguments seem weak and frothy to him for the present, and the fruit of a distempered fancy, it doth not follow that they are so; but this onely, that Mr. *Goodwin* is fully perswaded in his own mind, which he is wont to be, as well when he is out of the truth as well as in it.

The scope hereof is threefold. 1 To shew, that though you are not now of our mind, it doth not follow you never will be. 2. To prevent rash and hasty judging. 3. To admonish you against having, not onely Mr. *Goodwins*, but any mans person in admiration. The snare of admiring men is great, both to the admirers and admired.

To the admirers. 1. It maketh them swallow what the admired say without due chewing, and so their faith will stand more in the wisdom and judgement of such men, who they deifie, than in the power of God.

2. It issueth an under esteem of, and scornful slighting of others, who yet are worthy instruments in the Lords work, this was the case of many in the Church of *Corinth*. 2 Cor. 2. 12 compared with 1 Cor. 4. 6.

To the admired, the snare is great upon them also, even to puffe them up, and make them swell against their brethren, and so also to procure the displeasure of God against them, *Acts* 12. 22. Oh what care therefore doth *Paul* take to keep both

both the World and the Church from undue attributions to him, *Acts* 14. 11. upon his cure of the Creeple, *The people lift up their voices saying, The GODS are come down in the likeneſs of men*, and much ado they had to keep the people from ſacrificing to them, which made the Apoſtles, *Barnabas* and *Paul*, *rend their clothes, run in among the people, crying out, and ſaying, Sirs, why do ye theſe things? we are men of like paſſions with you*; much after this manner is it with perſons that God uſeth in converting and edefying ſoules, *Gal.* 4. 15. eſpecially when alſo found able in the warrs of Chriſt for truth; ſo that if ſuch men do not run in upon the people, and diſown all undue reverence, they will have much ado to keep within the bounds of thoſe reſpects due to Inſtruments. They will be more apt to ſay what ſuch a man ſaith, than what Chriſt ſaith, or *Paul*, or *Peter*, or *James*, or *John*, ſaith, nay in a manner to beleive what ſuch a man beleiveth in every thing.

Now indeed we read of eminent perſons, great benefactors, and that withall have ſerved in warrs to conqueſt, the people have made them judges in civils. But this is too much to give to any mortal man in ſpirituals: There the Command is expreſs, *Math.* 23. 9, 10. *Call no man Maſter, or Father*, not in the beſotted Quakers ſenſe (by denying ſuch titles to men) but Chriſts ſenſe, which is by accepting men for lords over our faith, which *Paul* diſowneth as to himſelf in reſpect of the Churches, in the 2 *Corinth* 1. 24. *Not for that we have DOMINION over YOUR FAITH*, and that which *Paul* took ſuch great to prevent in the Churches, 1 *Corinth.* 2. 5. *That their faith ſhould not ſtand in his wiſdom*; though he doth own being their Father, 1 *Cor.* 4. 15. in a ſenſe, and Maſter too, 2 *Theſ.* 3. 12, 14. in ſubordination to Chriſt.

But I fear I ſhall be too tedious in my Epiſtle, my heart being greatly enlarged towards you, I have much ado to ſtop the progreſs of my pen; but leaſt my Epiſtle prove too bulky, I ſhall here break off, though abruptly, aſſuring you, that its not the want of love to you, but the conſcience of duty

to

to Christ, who loved me, and gave himself for me, that separateth between you and me.

As for your hard thoughts and speeches concerning my departure, as on the one hand I am provided against the dint of them, by the conscience of my own perfect innocency and integrity in that matter, and who is he that can make my glorying void? On the other hand my prayer is, they may never work to disaffect me to you, but to the doubling of my requests to God, to enlighten your judgements in the truth, and so make way for our meeting again never to part more.

Yours unfeignedly, in the right way of the Gospel to serve you faithfully, according to my measure in the things of Jesus Christ,

THO: LAMBE.

1 AU59

ERRATA.

PAge 14. *line* 12. *leave out the word* not. p. 33. *line* 10. *read* my *for* which. p. 33. *line* 20. *read* or *for* besides. p. 39. *l.* 2. *before* p. 135. *adde* yet. p. 39. *line* 7. *for* Psalme *read* Isaiah. p. 40 *line* 30. *and* 32. *for* duly *read* duty. p. 41. *line* 31. *leave out the words*, hard to find. p. 50. *line* 21. *for* imploy *read* imply. p. 64. *line* 18. *beginning of the line add the word* But. p. 113. *line* 11. *read* Ordinance *for* Ordinances. p. 113. *line* 24. *read* institution *for* instituting.

An Answer to Mr. *Iohn Goodwins* Considerations, against forsaking the embodied Societies of Beleivers: Notwithstanding the want of true Baptisme.

His first Consideration for substance this:

That the Morall Law hath a superintendency over the Law of Institutions; so that whilst the positive Law of Christ cannot be practised without breaking the Morrall Law; In such case, the Law of Institutions must give place: which he proveth by many Scriptures.

This Doctrine is true, but ill applied as to us, in our case, because our separating is no breach of any part of the Morral Law; Mr. *Goodwin* indeed supposeth it is, and that

by ſo doing we are guilty of promiſe breaking, covenant breaking, &c.

To which I anſwer, That we promiſed to walk together with Mr. *Goodwin*, and that Society, in the worſhip of God, according to the light given, we deny not.

But that our withdrawing from that Society, is any ſinful breach of promiſe or Covenant, that we utterly deny, yea, ſo farre from any ſuch thing, that it is indeed and in truth the performance of a moſt ſolemn Vow and Covenant, which Mr. *Goodwin*, with my ſelf and divers of the Church, entred into, with hands lift up to the moſt high God, wherein we vowed to go one before another in the work of reformation, mark well, TO GO ONE BEFORE ANOTHER, not to ſtay one for another till all were ſatisfied, and that both in doctrine and diſcipline, according to the Word of God. Now that it was Mr. *Goodwins* own ſenſe, as well as ours, that every man was to judge for himſelf, what was according to the Word of God, and not another for him, appeareth by his own practiſe upon it, ſhortly after; for notwithſtanding all the obligations of love and friendſhip which the Pariſh of *Coleman-ſtreet* had put upon him, to continue fellowſhip with them in that old way, and notwithſtanding all the promiſes of ſervice, on his part made to them, upon their fetching him from *Norfolk* to *Coleman-ſtreet*, yet becauſe of this ſolemn Vow to the moſt high God, (with other reaſons in conjunction) he thought himſelf bound in conſcience to withdraw from them, and actually did ſo, and made this ſolemn Vow and Covenant, one argument that induced him thereunto.

At the time of the Nations entring into the ſolemn League and Covenant.

And did this ſolemn Oath, before the moſt High, juſtifie him in the like practiſe, and will it fail us?

Or will Mr. *Goodwin* be ſo monſtrouſly diſingenious, as to conſtrue any after promiſe, to walk with the Church in contradiction to this ſolemn Oath? And yet thus he dealeth with us, (for which God forgive him) that we may look like enormous tranſgreſſors.

Our after promiſe to walk with the Church in the way we

we then was, must either be understood conditionally (that we found not the Word of God reproving it) or else we supposed to make promises that should disable us from performing the matter of our solemn Vow, attended with so many dreadful circumstances, which a very little before we entred into, which surely no ingenious man that considereth will ever imagine, either that we did so, or that it was the sense of the body we should do so.

And how unreasonable a thing it is, and destructive to the honour and glory of God, that any such engagement should be understood absolutely, appeareth by the grosse absurdities that follow upon it, for then Men should be locked up from any further progress in the work of reformation, let the light shine never so bright, and the call of the Scriptures be never so loud, and that upon the penalty of promise breaking.

Nay, if Mr. *Goodwin* himself hath not at another time said enough, and more than enough, to justifie our practise, and condemn himself in this rash and hasty charge of us, let the world judge.

In his fifth caution for Reformation, according to the Word of God, he hath this passage; *They who would have this golden Motto, written as well in the heart as in the face of their Reformation, must be FREE from all collateral all engagements unto other patterns, besides the Word of God.*

Mark, Mr. *Goodwin* saith, they must be free, and yet calleth us, faith breakers, trust betrayers, promise breakers, because we use our liberty against a collateral engament to another pattern.

He addeth further in these words:

They meaning hearty reformers, must not incline not so much as a dust in the ballance amounteth unto, to any Reformation of any Church whatsoever, further than they are reformed according to the same Word. Further thus:

Doubtless no man ever covenanted, to reform according to the example of any Church whatsoever, in opposition to the Word of God, or if they did, they have cause to abhorre themselves in dust and ashes for it. Why then do you force upon

us such a sense of promising, which standeth in such direct opposition to it.

Nay, in the Margin thus: *To violate an abominable and accursed Oath*, out of conscience to God, (as surely that would be, that kept persons from following Christ fully, and held them in a half reformation) *is a holy and blessed perjury.*

Good Reader, this is Mr. *Goodwins* Text; I leave thee to make the interpretation, and give judgement, whether we, by his own principles, deserve to bear the heavy burthen of faith and trust betrayers, which he loadeth us with, not onely in the beginning of his book, but very frequently almost to the end thereof, as if he took a kind of secret deligl t to mention us with dishonour.

Or whether Mr. *Goodwin* by making the charge, proveth not himself inexcusable altogether, both in the sight of God and Men and guilty to a high degree, of breaking the royall Law of love to his Neighbour, yea, his friends and brethren, of like pretious faith, that ever had him in double honour, and sought his good and comfort as their own, and that too, while he passionately complaineth of us for breaking the morrall Law.

His second Consideration for substance this:

THat supposing our way to be the sole Baptisme Ordinance of Christ, the Churches which are not actually baptised with our very Baptisme, are yet according to the estimate of God, baptized our way with our very Baptisme, and ought so to be esteemed by us, because they have a willing mind so to be.

To

To which I answer. First, it is a great and clear mistake, that the Churches, which are not actually baptised with our Baptism, are yet notwithstanding esteemed to have been so baptised by God, upon the accompt of a willing mind so to be.

Doth the righteous God of heaven and earth judge contrary to the truth? doth he judge men to have actually done that which they never did? 'Tis one thing for God to deal graciously by men, as if they had been obedient, because of a willing mind, another thing for him to judge them actual obeyers of that command which they never did obey, because thereof. Though God accept the will (in some cases) for the deed, where doth he judge the will to be the deed.

In the 2 *Corinth.* 8. 12. It is indeed thus written, as Mr. *Goodwin* alleadgeth: *If there be first a willing mind, a man is accepted according to that he hath, and not according to that he hath not*: But what then? Doth Gods accepting a man according to that he hath, prove him judging a man to have actually done that which he never did? which yet is the conclusion Mr. *Goodwin* maketh to follow these premises.

For his other instance, *Math.* 5. 12. where he saith, *Who so looketh upon a woman to lust after her, hath committed adultery.* Christ saith, *it is onely in his heart*, that is desire. Yet because there wanteth nothing but opportunities for actual adultery, the demerit of that sin may be imputed to him, but the sin of actual adultery in a formal proper sense is not imputed to him.

In the *Phil.* 2 13. he saith, *God worketh in you both to will and to do, therefore to will is one thing, and to do is another, and are they* two things in themselves, and doth God esteem them to be but one.

But secondly, Though it should be granted, that a through desire to obey a Command, which yet is not obeyed (for want of conviction that it is a duty) will render men judged obeyers of that command by God, yet will not any such desire to obey, when yet obedience is not performed,

formed, justifie MEN in any such judgement; because Christ hath no where given to the Church any such rule to judge by. Besides, except men could try the reines and the heart, as well as God, and know who willeth sincerely and who not, as God doth, it is unreasonable to conceive that mens willing things should be any rule for mens judgement, though it should be conceived a rule for Gods judgement. And further, the heart of man being deceitful above all things, it is not so easie as it may be some think, to know themselves, whether they will sincerely or no: the obedience of such commands, which they cannot but see, taketh them off the chair of publick esteem, and setteth them upon the dunghil of disgrace and scorn, and whether obedience to Gospel-baptism doth not so, let the world judge, by your cruel mocking them that submit to it, and bitter insinuations against them: To which we shall speak fully in the due place.

But thirdly and lastly, if we ought to judge you to be actually baptised our way, because you have a willing mind so to be, though indeed and in truth you are not. Why then, surely by the same rule you ought to judge us still walking with you, every one in his place, though indeed and in truth we are separated from you, because we also have a willing mind, upon Christian termes, to walk with you. And have you not as much reason to judge us sincere in our profession of willingness, as we have to judge you so. I am certain you have much more reason so to judge, because your submission to baptism in Christs way, and *Pauls* way, which is our way, would be a pure piece of self denial to you, and that in many respects, you would be numbred amongst those poor brethren of the dip, which want releif; that petty handful of less knowing and less considerate men, as you call them, those ignorant Creatures, the generallity of whom know not what the word βαπτίζω signifieth, that for ought they know (upon their own account) it may signifie, to ride, or to run, or to build, as well as to dip, which are your scornful expressions concerning them. Every man can find a will to seek the face

As Peter and John was by the High Priest and Elders, Act. 4. 13. Ignorant and unlearned men. And John 7. 49.

of

of the Ruler, but who findeth will to ſeek the face of the poor. Pro. 29.26.

But for us to have continued ſtill in fellowſhip with you in that way, was, and would be again (if we returned to it) matter both of honour and eaſe in compariſon, whereas now with Chriſt and the holy Apoſtles, *we are fooles for Chriſts ſake, then we* ſhould be *wiſe in Chriſt, now weak, then ſtrong*, now *deſpiſed, then honourable.* 1 Cor. 4. 10.

So that we have more cauſe by farre to doubt your wills of COMING DOWN to us, though you ſhould ſay never ſo much, how much you willed it, then you have to doubt our wills of GOING UP to you, if we did but whiſper it. And yet you have declared us no Members of your Body, and pour contempt upon us, for Church breakers, and Church deſerters, and truſt betrayers, and what ever you think may bring our perſons and Chriſts holy way, which we profeſs, into diſ-repute, becauſe we have ſeparated from you, though we have often affirmed, what trouble and ſorrow it was to us, to withdraw from you, and our own conſcience is as a thouſand witneſſes, how careful we were to make it as little offenſive to you, as we could deviſe how to do, our obligation to you, as an inſtrument of much ſpiritual good to our ſoul, being alwayes before our face.

How untrue therefore have you been to your own principles, in thus dealing with us? *Happy is the man that condemneth not himſelf in the thing which he alloweth.* Rom. 14. 22

Your

Your third Conſideration for ſubſtance this:

THat by faith Men become the Sons of God, That Chriſt owneth all true Beleivers for brethren: Therefore ſuch of the Beleivers, who are in the right order of the Goſpel, ought to receive them into the full Communion of the Church, upon that account ſimply.

That Men become the Sons of God by faith in Chriſt Jeſus, is plain in the Scriptures, as you ſay, but that any ones faith would have paſs'd with the Churches in the primitive times for the faith of Gods elect, that ſhould have been found ſticking at obedience to any of the commands of Chriſt, appeareth not in the Scripture, but much to the contrary. *James* 2.10. *For whoſoever ſhall keep the whole Law, and offend in one point, he is guilty of all.* John 15.12. *Ye are my friends if you do* WHATSOEVER, *I command you. VVhy call you me Lord, Lord, and* DOE *not the thing that I ſay.* Luke 6.46. *VVhat doth it profit, my brethren, though a man ſay he hath faith, and hath not works: Can faith ſave him.*

And although now in theſe days we have an honourable opinion of the faith of very many perſons, that are unbaptiſed, yet it is much to be feared, that farre the greater part of thoſe that are ſo, (pretending want of conviction that it is a duty) do not neglect it upon that ground, but the fooliſhneſs of the act it ſelf, which to the carnal eye (that diſcerneth not the holy deſign of Chriſt in it) maketh it as offenſive to them now, as the Goſpel was at firſt to the

Greeks,

Greeks, 1 *Cor.* 1. 23. In conjunction with that disgrace that attendeth it.

And ought not every one to be jealous over their own hearts, whether something of this nature do not bribe the judgement, that it is not at liberty to give sentence according to the merit of the cause, or at least, whether it doth not indispose the soul to the impartial weighing those grounds, which serve to evince it to be a duty. That in disposition to things hindreth the true genuine working of the intellectual senses, appeareth by Christs words to the pharisees, *John* 8. 43. *Why do ye not understand my speech?* Christ answereth himself in the next words, *EVEN because you cannot hear my words.* So that their disability to obey, (which is the sense of the word hear in this place) indisposed them to understand Christs words, in the 30. *Deut.* 17. *But if thine heart turn away, so that thou wilt not hear.* If the heart be against a thing, no wonder if the ear turn away from all the meanes of proving it to be the mind and will of God; and we are the rather induced to beleive, that this is the true ground of the non-conviction of many that are unconvinced of the duty of baptisme, because we find by experience, that all the persons that are of any degree of eminency in worldly respects, either for learning, parts or estate, that God hath perswaded to own the truth, do acknowledge their indisposition to the obedience of it, made them indulge every weak argument to the contrary, and that they were never able to submit to the truth of Christ in the naked simplicity of it, till God gave them the command of their own spirits: till they became like *Children weaned from the breast*: In a word, till *they were able to become fools for Christs sake*, and resolve to delight their soules with that *honour that cometh from God onely.*

Pro. 25. 28. Isai. 28. 9. 1 Cor. 3. 18 Joh. 5. 44.

But whether the fault of non-obedience be chargeable upon the wills of men, or the want of conviction, notwithstanding all good meanes used to come at it, that God onely knoweth, as also the truth and falshood of mens faith; but however the Church is not without ground to fear the

truth of that faith, that boggleth at obedience to Christ in thoſe commands, which diſtinguiſheth the Diſciples of Chriſt from *Moſes* his Diſciples; it is not obedience to the morral Law doth that, that God is to be worſhipped, was *Moſes* his Doctrine as well as Chriſts, That men ſhould be merciful and juſt, (which is the ſubſtance of the ſecond Table) was as well the Doctrine of *Moſes* as Chriſt, ſo that by obedience to the Law morral, a man may as well be ſaid to be *Moſes* his Diſciple, as Chriſts, becauſe they are both one in that: But by obedience to the inſtituted Law of Chriſt, given for the ordering us in his worſhip, a man is truly ſaid to be Chriſts Diſciple, in diſtinction from *Moſes*, whoſe Ordinances were far different (provided it follow repentance from dead works, and faith towards God, without which I confeſs it ſignifieth nothing;) in which reſpect, doubtleſs, both *Jewes* and *Gentiles* are ſaid in baptiſme to put on Chriſt, *Gal.* 3. 27.

But more eſpecially hath the Church cauſe to ſuſpect the truth of that faith that ſticketh at obedience to the poſitive Law of Chriſt, becauſe it is that chiefly that putteth men to ſhame, and caſteth out their name as evill. 'Tis not the ſimple worſhipping of God, that bringeth men diſgrace (no not with carnal men, that have not ſinn'd away their firſt principles of conſcience) but honour rather, becauſe every man by thoſe principles is prompted to ſome worſhip, but that which offendeth, is the worſhipping of God after his own way, which the world cannot bear; if men could be content with the Religion of Chriſt it ſelf, corrupted, they might live at *Rome* and be applauded.

So for the other part of the morral Law, which conſiſteth in Juſtice and Mercy. Mercy and Juſtice offendeth not the generallity of men (but onely ſome particulars, where their own intereſt is ſtruck at by it) and the reaſon clear, becauſe the morral Law is written in every mans heart, ſo that he that liveth up to that, liveth to the conſcience of every individual ſoul, and conſequently compelleth revereate, from all men that have not ſinn'd away the light of nature.

But

But for the Law of institutions, they being forreign to the hearts of men, found onely in the written word, and in themselves of a despicable complexion, and withal crossing the desires of the flesh, and consequently contrary to the religion of the world, which is formed by her worldly wise men, according to her carnallity, and to fit their own worldly interests.

It cometh to passe unavoidably, that whosoever will follow Christ in the way of worship which he hath set up, in the naked plainness and simplicity of it, he shall be put to shame, scorned, contemned, disgraced, persecuted (at least by tongue and pen) especially by the learned, whose interest is struck at, by an effectual following the Lamb in his own way.

But suppose the faith of those that refuse Baptism to be as good as the best, yet I utterly deny, that it giveth them an immediate right to full communion with the Church, simply upon that account.

The reason this, because Jesus Christ himself, who is the God of Order, hath appointed the Communion of the Disciples to be orderly, so that though persons be Disciples by faith, and so have a remote right to all priviledges of Church Communion, yet have not an immediate right thereto, till they desire it in that way which Christ hath appointed.

That Christ hath establish'd order for regulating the communion of the Disciples, is evident, from the *Coloss.* 2. 5. where the Apostle hath these words, *Joying and beholding your* ORDER, *and the stedfastness of your faith in Christ: As you have therefore received Christ Jesus the Lord, so walk ye in him*, or after him, as the Prepolition *in* is expounded at the 8. verse: *And not after Christ*: now that by in him, or after him, he meaneth, after his teachings, appeareth by the 7. verse: *Rooted and built up in him, and stablish'd in the faith as you have been taught.*

And that the teachings of Christ respected their order in worship, as well as their faith, appeareth by the 8. verse where he opposeth the Jewish Ordinances, which he calleth

the rudiments of the world, to *Christ*: and in the 12. verſe mentioneth *Baptiſme* by name, where *in* he affirmeth, they were *buried with Chriſt*.

Again, that Chriſt hath eſtabliſhed order for the regulation of the Diſciples Communion, appeareth by the 1 *Cor.* 11. where the Apoſtle blameth the Church for diſorder in their eating the Lords Supper, and that their ſin of diſorderly walking might appear the more hainous to them, he telleth them at the 23. verſe, *That which he delivered them*, that is, thoſe rules which he had delivered them to order themſelves by, in their communion, which they had ſinfully tranſgreſſed, *he received from the Lord.*

And in the 1 *Cor.* 14 40. exhorteth them that all things in the Church be done *decently and in order*; and that matter of order is a thing ſtrictly to be minded, appeareth by *Titus* 1. 5. *For this cauſe left I thee in Creet; that thou ſhouldeſt ſet in order.*

Now if it be askt, how it appeareth a diſorderly practiſe, for perſons to be admitted into the Church, and ſit down with them in full communion without Baptiſme?

I ſhall firſt enforce ſome of my brother *Allens* Arguments, and take off Mr. *Goodwins* exceptions againſt them; and then add one or two more.

The ſubſtance of his firſt Argument is this.

P. 17, Of his Anſwer to Maſter Goodwins 40. Queries about Communion.

If Baptiſm was the next thing immediately to be done by the order of Chriſt after being diſcipled, then to ſit down with the Church in full communion before it, is a diſorderly practiſe.

But *B*aptiſm was the next thing immediately to be done by the order of Chriſt.

That Baptiſme was the next thing immediately to be done, appeareth by the Commiſſion, *Math.* 28. 19. *Go teach or Diſciple all Nations, baptizing them*; where we ſee Baptiſme is the next thing to be done after diſcipling, and accordingly the Apoſtles practiſed it: (which putteth the matter out of all doubt to all ingenious men) as all the inſtances

Act. 2. 41.
Act. 8. 12.

inſtances of the *Acts of the Apoſtles* proveth. Act. 18.8.

If you could ſhew any (ſaith Mr. *Baxſter*) *that did delay Baptiſme* (he meaneth to Diſciples) *ſince Chriſts Command*, Math. 28. 19 *it would appear to have been ſinfull, as through ignorance or negligence.* P. 24. *Of plain Scripture proofs.*

Again, *That it is Chriſts rule, that perſons ſhall be baptiſed without delay, when they are firſt made Diſciples, I have fully proved already, both from the Commiſſion for baptiſing, and from Scripture example, explaining that Commiſsion, and from the end and uſe of Baptiſme.* P. 116. *Of Scripture proof.*

If any ſhouldbe ſo impudent as to ſay, it is not the meaning of Chriſt, that baptizing ſhould immediately follow diſcipling, they are confuted by the conſtant example of Scripture.

So that I dare ſay this will be out of doubt with all rationall, conſiderate, impartial Chriſtians. P. 127.

If this be ſo clear a truth, as every one with half an eye cannot lightly but ſee it, then is it not a plain caſe, that they that ſhall attempt to ſit down with Church-bodies before Baptiſme, or thoſe Churches that ſhall admit unbaptiſed Diſciples into full communion, that they all depart from the rule of Chriſt, and walk by a rule of their own deviſing, and inſtead of Law-obeyers, take the boldneſs to be Law-makers.

Mr. *Goodwin* objecteth p. 64. of his water-dipping, that *His proof*, meaning my Brother *Allens*, *is built upon a clear miſtake of the word* Teach *in the Commiſſion*, Math. 28. 19. *for to teach, doth not ſignifie to teach men, ſo as to make them willing to obey*, which is my Brother *Allens* ſenſe, *but to do that which is apt to make Diſciples, whether any be actually made Diſciples or no.*

That this ſenſe of the word Teach is a part of the truth, I deny not, but that it is all that is contained in the word Teach, that I deny, for theſe reaſons following.

1. Becauſe then all perſons whatſoever, to whom the Goſpel

Gospel was at any time preached by the Apostles, were upon their bare hearing of it, whether they beleived or blasphemed, to have been baptised by them: For you say, the word Teach, doth not imply an actually discipled person to Christ, but onely the having instructions proper to make men so. If that were all the sense, then the Apostles were bound by their Commission, to baptise in the Name of the Father, Son and Spirit, all they preached the Gospel unto, though they knew neither Father, Son, nor Spirit, or beleived a word they said, yea, those that commanded them to teach no more in that Name, and beat them for it, and imprisoned them, being filled with indignation, *Acts* 5. 18.

Secondly, To shew, that this sense of yours hath not all the truth in it, it appeareth by the 2. *Acts* 41 which saith, not that all that heard the Word were baptised, but they that *gladly RECEIVED the Word*, which sheweth clearly enough what is meant by the word *teach* in the Commission, namely, such whereby persons became glad receivers of the Word, why else did he not baptise every body that heard him.

Sir, you say truly, it is a loud untruth to say, there is not one example of a person baptised barely upon his hearing of the Gospel preached unto him: but I pray Sir, whose cause do you plead by saying so, your own or ours; and here I heartily desire the Reader to consider, whether you have not in a few words destroyed your own sense of the word Teach, and established my Brother *Allens*; for if there be not one example throughout the *Acts*, of a person baptised barely upon his hearing the Gospel, but all examples speak of their being Beleivers or Disciples first.

Why then, surely the Apostles understood by the word Teach, the making them actual Disciples, which is our sense, and not onely the saying such things to them, which were proper to make them so, which is Mr. *Goodwins*: or else they practised contrary to their own judgement.

But thirdly, that by teaching is meant actual discipling, is the judgement of our Adversaries; Mr. *Baxter* giveth this

this for the ſenſe of the word Teach in the Commiſſion very frequently, in his plain Scripture proof, p. 15. *Go ye teach, is to make me Diſciples*, in which expoſition of the verb Mathſeuate Mr. *Baxter* confeſſeth to agree with Mr. Tombes, *I ſay as he*, ſaith Mr. *Baxter*, *that the verb ſignifieth, make ye Diſciples.*

Urſinus upon theſe words, *Go teach all Nations baptiſing them, The word which Chriſt uſeth*, ſaith he, *properly ſignifieth, make Diſciples*; *thus it is expounded*, ſaith he, *by* John, *John* 4. 2. *The Phariſees heard, that Jeſus made and baptiſed more Diſciples than* John; and what *Urſinus* meaneth by Diſciples, appeareth plainly p. 414. of his Catechiſme, *Teach all Nations baptiſing them, that is, all who by your doctrine come unto me*: and p. 420. *That unto the uſe of baptiſme faith is required*; and in p. 415. theſe diſcipled perſons he calleth, *converted* perſons. So that in this learned mans judgement, by teaching in the Commiſſion, is meant diſcipling, by Diſciples Beleivers, commers unto Chriſt, converted perſons, and not as Mr. *Goodwin*, that to teach ſignifieth not to make them actual Diſciples, but onely the ſaying ſuch things to them, which are apt to make them ſo. *Note well.*

But fourthly and laſtly, the reaſon Mr. *Goodwin* giveth, why by the word teach muſt be meant as he ſaith, and not according to the common conſent of Interpreters, I humbly apprehend to be invalid, his reaſon is this, becauſe if we underſtand the word *Teach* of actual diſcipling, theſe abſurdities will follow.

Firſt, He muſt be conceived to commiſſionate them to that which was not in their own power to do.

Secondly, It would follow, that though they preached never ſo faithfully, yet they had falſified truſt, and acted ſhort of their Commiſſion, if they had not at all times made thoſe, to whom they preached, actuall Beleivers.

To which I anſwer: This Argument ſtandeth upon an unſound bottom, which is this, That it is an abſurd thing to conceive, that God ſhould put more into a Commiſſion given

given to Men, then is in the Creatures own power to do. What is more frequent in Scripture, than to put that into the Commission both of Prophets and Apostles, which was not in their own power to effect, *Isaiah* 6. 9, 10. *Go make the heart of this people fat, and make their eares heavy, and shut their eyes*, least, &c. is not here more put into the Prophets Commission than was in his own power to do? could he make their hearts fat, or make their eares heavy, or shut their eyes? Nay, are not these effects attributed to God, though put in the Prophets Commission? *John* 12. 40. *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes*; yea, these effects are attributed to themselves in *Math.* 13. 15. *Their eyes they have closed least they should*, &c. So that though these effects are put in the Prophets Commission, yet altogether out of his own power to do, without the joynt concurrence both of God and the Creature.

So also in the new Testament, *Acts* 26. 17, 18. *Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and turn them from darkness to light, and from the power of Satan unto God.*

Is not here much more put into *Pauls* Commission than he was able without God to do? or will any body say, that *Paul* acted short of his Commission, or falsified his trust, if he did not actually open all the eyes of the Gentiles, and turn them from the power of Satan to God.

But Sir, to convince you that there is more included in the Commission than was in the Apostles power to effect, supposing the word Teach should signifie onely what you apprehend, namely, the speaking such things which are proper to make Disciples.

Consider this, They are charged to baptise all they taught, and was that in their power? could they baptise any more than were willing to be baptised? or should they have been judged falsifiers of their trust, or acting short of their Commission, for not baptising all those that should take horses, and ride away from them when they had heard the Word. It appeareth therefore undeniably, that the very

very principle whereupon you found the abſurdity is not good, and conſequently no force in your argument, but this being all you have levied againſt my Brother *Allens* Argument, built upon the Text, and being found weak, his concluſion lifteth up its head, and that is, *that it is diſorderly for perſons to hold Church-Communion before Baptiſme, becauſe Baptiſme by Chriſts order was the next thing to be done after diſcipling*, and that immediately.

Secondly, A ſecond Argument to prove it a diſorderly Practiſe, for the Diſciples to hold Church-Communion before Baptiſme, is this.

If the Scripture maketh Baptiſme the gate or entrance into the viſible Church or Body of Chriſt.

Then is it a moſt diſorderly practiſe for perſons to ſit down in Church-ſociety without it.

But the Scripture maketh Baptiſm the gate or entrance into the viſible Church or Body of Chriſt.

Mr. *Goodwin* denieth now (in effect) that Baptiſme is the Ordinance of entrance into the viſible Body of Chriſt; yea, he is ſo far from thinking ſo, that he thinketh the injunction of it, is but after the manner of the free-will offerings under the Law; ſo that men may either obey, or not obey, without ſin; yea, that a Church may be of as found and worthy a conſtitution *without Baptiſme*, as with it. *P. 61: Of his Water dipping.* *P. 48: Water dipping.*

Now before I make particular anſwer to Mr. *Goodwins* Exception to the interpretation of the Scripture alledged to prove it, I deſire to make one obſervation, which I would commend to the ſerious conſideration of the Reader, which is this.

That notwithſtanding the vaſt variety of differences in the judgement of Profeſſors, about other matters of Chriſtian Religion (both learned and unlearned) in ſo much, that ſetting aſide ſome few famous fundamentals, it is a hard matter to find two men univerſally agreeing.

Yet for this opinion, that Baptiſme is the Sacrament of entrance into the viſible Church of Chriſt, all the Profeſſors of Chriſtian Religion hath met in it as one man, as far as I ever

ever yet heard or read of, whether Papal, Prelatical, Presbiterial, or Independant, or Anabaptist, except some few persons lately, the most whereof are given to Seekerisme.

And is not that opinion justly to be suspected for an error, that crosseth the judgement of almost all the world reputed Christian, as well those that are under no temptation (by worldly respects) to baulk the naked truth, as those that are.

This Argument I confess amounteth not to a demonstration, but it justly provoketh an eye of jealousie over that opinion, that singleth a man out from all his brethren of like pretious faith, and rendreth him like the Widdow *Paul* speaketh of, desolate.

I shall now proceed to establish this truth, by shewing the invalidity of your great exception to the interpretation of the 1 *Corinth.* 12. 13. which Text my Brother *Allen* insisteth on to prove it; the words these, *By one Spirit we are all baptised into one Body*: my Brother *Allen* understandeth with Mr. *Baxster*, and the generally reputed Orthodox, the word baptised properly of water Baptisme. Mr. *Goodwin* will needs understand it just now of Spirit Baptisme; but why, because the Text saith, *By one Spirit we are baptised*, and as for water, it is not mentioned.

P. 342. Of plain Scripture. P. 68, 72. Of the water dip.

To which I answer. 1. The not mentioning of water is no Argument, that the Text is not to be understood of water Baptisme, because the word water is not mentioned in the Commission it self for baptising, which yet notwithstanding is plainly enough interpreted by the Apostles, to be meant of water Baptisme, because of their practising it, by vertue of their Commission.

So also in the 1 *Corinth.* 1. 13, 14, 15. the word water is not set down, but no body in their right wits will understand the words otherwise, *Were you baptised in the Name of* Paul, *I thank God I baptised none of you.*

But you say the Text speaketh of another Element, namely, the Spirit; 'Tis true, it doth mention the Spirit as a concurrent cause, saith learned *Baxster*, but the

P. 342. Of Infants Church-Membership

the Text ſpeaketh of, call Baptiſme.

How frequently are effects attributed to the Spirit in Scripture, in this ſence? Is not Baptiſme the Doctrine of the Spirit as well as other duties? and that which the Spirit exciteth to amongſt other acts of obedience? did not the Spirit ſend *Phillip* to the Eunuch, as well to baptiſe him with water as preach to him? and did not the Spirit inſpire *Peter* to command *Cornelius* to be baptiſed? and is not the proper office of the Spirit, to excite men to, and guide men in the performance of all duties? why then may not call Baptiſme with water, being an act of obedience, be attributed to the Spirit, as well as any other acts of obedience whatſoever. Acts 1, 2. Acts 2. 38. Act. 8. 29. 38. Act. 1. 48. 1 Pet. 1. 22.

3. To underſtand theſe words (*By the Spirit*) as a working cauſe, and baptiſme as the effect, agreeth to the context, from the firſt verſe to the 12.

At the firſt verſe, *No man can ſay, that Jeſus is the Lord, but by the holy Ghoſt*; and is not that by the agency and working of the Spirit upon the heart, perſwading it to think ſo honourably of Chriſt, as to call him Lord. The Spirits work is to raiſe the eſteem of Chriſt in the ſoul. The ſoules calling him Lord is the effect of that work.

In the like ſenſe (I humbly apprehend) all the gifts ſpoken of to the 12. verſe, are attributed to the Spirit, namely, as ſo many effects of his operation, as the cauſe producing them.

Which having treated on at large, he cometh in the 13. verſe to tell them, that by the ſame Spirit, which enriched them with thoſe gifts mentioned, they became enabled to ſtoop to the yoak of Chriſt, and put him on by Baptiſme, by which both Jews and Gentiles, receiving the Goſpel, became incorporated into the myſtical body of Chriſt, and ſo though many members, yet became now but one body: As with perſons in civil Corporations, who of many individuals become one body, by ſolemnizing the rite of entrance, without which no man is counted a Member.

But now not to understand the words, *By one Spirit, and Baptised*, the one as the cause, the other as the effect, would be to sense these words (*By the Spirit*) differently, from the sense of the same words divers times in the preceding verses, and enforce a metaphorical use of the word *Baptised*, without any necessity,

But fourthly, to make it clear, that by Baptisme here, he meaneth it, not of the baptisme of the Spirit, it appeareth by that which is attributed to it, namely, the entring of all persons into the mystical body of Christ, he saith, it is INTO ONE BODY, *and we are* ALL *baptised into one body*. So that it is the meanes sanctified by God, for all the members entrance into that body.

It cannot therefore be meant of the baptisme of the Spirit, because then working of miracles, and speaking with tongues, and prophesying, extraordinary (which the Scripture meaneth onely by the baptisme of the Spirit) should be the initiating Ordinance into the body of Christ for all Church members, which I suppose every one will say is absurd to imagine.

I have onely to prove (for the making good this Argument) that when the Scripture speaketh of the Baptisme of the Spirit, it would alwayes be understood of working miracles, speaking with tongues, and the like, and not of common and ordinary gifts, as faith and love, &c.

It appeareth thus. 1. In that the holy Spirit never giveth to faith, or love, or any common gifts of the Spirit, the name of baptisme, for men to do so is unscripturall.

2. Because Christs speaking to his Apostles, who had a good degree of faith and love, yet he did not deem them for the present baptised with the holy Spirit, but onely telleth them, *Acts* 1. 4, 5. they should be so baptised, and adviseth them to wait at *Jerusalem* for it; whereupon they were baptised with it accordingly, upon the day of Pentecost, *Acts* 2. 3, 4.

And there appeared unto them cloven tongues like as of fire, and it sate. And they began to speak with other tongues, &c.

Now

Now in the 11. *Acts* 16. *Peter* calleth *Cornelius* his speaking with tongues, the baptisme of the holy Ghost, which Christ promised. *Then remembred I the word of the Lord* (meaning when he heard them speak with tongues, *Acts* 10 46) John *indeed baptised with water, but ye shall be baptised with the holy Ghost*

So that the meaning of *John* the Baptist, *Matth.* 3. 11. and Christ, *Acts* 1. 4. where they speak of the baptisme of the Spirit, must needs be of such a being filled with the Spirit, and pouring forth of the Spirit, as whereby persons do speak with tongues, and the like, because the Scriptures so interpreteth it, and to judge otherwise, were to be wise, not onely above, but against that which is written.

But thirdly and lastly, to put it out of doubt, you shall find the Scriptures putting abroad difference between that enjoyment of the Spirit, which the Scripture calleth the Baptisme of the Spirit, and that by which persons come to abound with faith, love, joy, peace, &c. as to the wayes of attaining the one and the other.

To attain ordinary fillings of the Spirit, in respect of these common fruits, we are exhorted to the use of meanes to get them, and blamed if we have them not, *Luke* 24. 25. Eph. 5:18.

So that the largeness of the possession of them dependeth ordinarily upon the Creatures industry, and in that way attained, and according to mens industry or sloath, they ordinarily have more or less of the Spirit

But as for the Baptisme of the Spirit, it is immediately conferr'd by way of extraordinary gift.

Consult the Scriptures, where the Baptisme of the Spirit is mentioned, and you shall find it so.

The first place is the 2 of *Acts* 2, 3, 4 verse. *And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting: And there* APPEARED *unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the holy Ghost, and began to speak with tongues, as the Spirit gave them utterance.*

Now

Now the Apostle *Peter* calleth this the Baptisme of the Spirit, *Acts* 11. 15, 16. and also expresseth their attaining it by the falling of the holy Ghost upon them, *as I began to speak, the holy Ghost FELL on them, as on us at the beginning.*

So also in the 8. of *Acts* 16. *Who when they were come down, prayed for them, that they might receive the holy Ghost:* (meaning principally) the holy Ghost in that way which they had not before, for they had the holy Ghost to enable them to beleive, as appeareth at the 12. verse, but they had not the Baptisme of the Spirit, which now *Peter* and *John* came to be instruments in by prayer for them, with laying on of hands (though not exclusive of a further presence of the Spirit in a common way.)

But now how doth the Spirit express this kind of attaining the Spirit? Mark at the 16. verse, *For as yet he was FALLEN upon none of them, onely they were baptised in the Name of the Lord Jesus.*

So in the 19. of *Acts* 6. *And when* Paul *had laid his hands on them, the holy Ghost CAME upon them, and they spake with tongues and prophesied.*

Doth the Sun shine clearer at noon-day than this truth, that the common fruits of the Spirit are one thing, and the baptisme of the Spirit another, namely, the gifts of speaking with tongues, extraordinary prophesying, and working miracles, and if that be granted, and who can with reason deny it: It followeth then unavoidably, that the 1 *Corinth.* 12. 13. speaketh not of the Baptisme of the Spirit, because then speaking with tongues, and working miracles, should be the Ordinance of entrance into the visible Church of Christ, for ALL Church-members, for it is plain, (whatever is meant by Baptism in that Text) that is the use of it, we are all baptised INTO ONE BODY.

Fifthly and lastly, to prove, that by the word baptised, in the 1 *Cor.* 12. 13. is meant, reall baptisme, and not the baptism of the Spirit. The scope and drift of the Apostle in mentioning it, saith a good say to it.

Which

Which is to make an argument of it, to perſwade to Chriſtian love, care and tenderneſs one of another, as one may eaſily ſee that will conſult the place. 1 Cor. 12. from 1. to 25.

Now for proper reall Baptiſme, we find the Apoſtle make uſe of that often to the ſame purpoſe. Once before in the beginning of this Epiſtle, 1 *Cor.* 1. 10, and 15. ſo in the 4. of the *Eph.* 4, 5. and to the *Coloſſians* alſo.

But we never read of working miracles, or ſpeaking with tongues, made any Argument of union.

I hope then enough, and more than enough, is ſaid to ſatisfie any indifferent man, that the word baptiſed in the fore-mentioned place, is to be underſtood properly even of water Baptiſme, and conſequently the Argument from that Text, to prove Baptiſme the door of entrance into the viſible Church of Chriſt, unanſwerable.

But beſides this, 1 *Cor.* 12. 13. to prove Baptiſme the door of the viſible Church, the 6 of the *Romans* 3. ſpeaketh the ſame language, *Know ye not, that ſo many of us, as were* BAPTISED INTO *Jeſus Chriſt, were baptiſed into his death*, &c.

Now to prove, that by Baptiſme in the firſt clauſe, he meaneth it not of mortification (which ſome conceive the Baptiſme of the Spirit) it appeareth thus: If the Baptiſm of the Text be uſed as an Argument to perſwade to perfect mortification, and a new life, then is it not the thing it ſelf. But it is uſed as an Argument to perſwade to perfect the work of mortification, and a new life.

In the 2 verſe, *How ſhall we that are dead to ſin live any longer therein?* Now they were not already dead to ſin in a proper ſenſe, they were not already actually mortified, though the work was begun in them, for then there would be little fear of longer reſting in ſin, to which they were dead, from which he now exhorteth them.

But in the 3. verſe he mentioneth their Baptiſme, and uſeth it as an argument with, to perſwade not to live any longer in ſin, *Know ye not, that ſo many of us, as were baptiſed into Jeſus Chriſt, were baptiſed into his death?* and at the 4. verſe, *Therefore we are buried with him by baptiſme into death,*

that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

So that his doctrine (in my apprehension is plainly this) that though for the present they were not attained to the perfect state of actuall mortification, yet by their baptisme they were under an effectual obligation to use all possible meanes to attain thereto, and if this be not the true sense of the place, I have lost my taste, good Reader judge.

Now to come home to the point, to prove Baptisme the entring Ordinance into the visible body of Christ. The Text saith plainly of Baptisme, that it was INTO JESUS CHRIST: Now how into Christ, but into the mystical body of Christ the Church? which in the *1 Corin.* 12. 12. is called Christ, for as the body is one, and hath many members, and all the members of that one body being many, are one body SO ALSO IS CHRIST: meaning in respect of the Church, which is his mistical body, where though there be many members, yet all make but one body, as *1 Cor* 12. 13. saith, the gate and entrance whereinto is by the door of Baptisme.

But in this point having the judgement of almost all the learned on our side, I need say the less; I shall therefore conclude, as to this, with offering the words of *Ursinus*, and Mr. *Baxters* Argument, with a word from the non-repeating it, as to the same person.

P. 4211 *Ursinus* in his Catechisme, *Baptisme is a Sacrament of entrance into the Church, whence it cometh, that the Supper is presented to none, except first baptised.*

Plain Scripture proof. P. 24. *As a Souldier before listing, and a King before crowning and taking his Oath, so are we* (he putteth in infants too) *Church members before Baptisme. But as every one that must be admitted solemnly, into the Army, must be admitted by listing, as the solemn engaging sign*, SO EVERY ONE THAT HATH RIGHT TO BE SOLEMNLY ADMITTED INTO THE VISIBLE CHURCH, *must ordinarily be admitted by Baptisme.*

I prove it thus.

If

If we have neither precept nor example in Scripture since Christ ordained Baptisme, of any other way of admitting visible Members, but onely by Baptism; then all that must be admitted visible Members, must ordinarily be baptised.

But since Baptisme was instituted, we have no precept or example, of admitting visible Members any other way, but constant precept and example for admitting this way.

Therefore all that must be admitted visible Members, MUST *be baptised.*

I know not what, in any shew of reason can be said to this, by those that RENOUNCE *not Scripture.*

Mark well, Mr. Baxster thinks they that bold men may be visible members without Baptisme, renounce the Word of God for their rule.

For what man dare go in a way that hath neither precept nor example to warrant it, from a way that hath a full current of both. Yet they that will admit Members into the Church without Baptisme do so.

And what can any man in reason imagine to be the ground, why Baptisme is but once practised, whereas prayer, and hearing, and breaking bread frequent? but onely this, that God in the Ordinance of Baptisme hath in some respect a different design (though in many other respects the very same, as I shall shew hereafter) and wherein can any one conceive that difference to lie, but here, that it is the Rite of entrance into the body of Christ, and consequently no need of reiterating it, no more than there is of being twice made free of the City, or twice listed into an Army? Some I find make a question, whether Baptisme should not be repeated, in respect of the same person, which is strange, considering, that though Christ in the Commission ordereth the Apostles to Teach the Disciples again, there is not a word of baptising again, neither did the Apostles ever baptise any into the Name of Christ twice, that we find in Scripture, and surely they both knew and practised the mind of Christ, and we are charged to follow their example, and to mark those which walk contrary to avoid them.

Math. 28.20

1 Cor. 11.1
Phil. 3 17.

From these premises it is clear enough, that Baptisme is, in the wisdom of Christ, the Ordinance of entrance into the visible Church, or Body of Christ, and consequently,

there can be no regular enjoying the priviledges due to the body before it.

The truth is, to admit unbaptiſed perſons to all the priviledges of Church communion, is as irregular and diſorderly, as to admit the Mayor to the grand priviledges of the chair, before he hath been ſworn to the faithful ſervice of the City.

3. To prove baptiſed perſons, ſitting down in Church bodies with unbaptiſed, diſorderly.

I prove it thus:

That practiſe which bringeth down the eſteem of Baptiſme, and maketh it ſlighted, is againſt the Order of Chriſt.

But for Diſciples that are baptiſed, to walk together in a Church body, with unbaptiſed, bringeth down the eſteem of Baptiſme, and maketh it ſleighted.

That it is againſt the Order of Chriſt, that any thing ſhould be practiſed to prejudice the primitive eſteem of Baptiſme, appeareth:

1. By Chriſts joyning it with Teaching in the Commiſſion, without the leaſt hint of parting them, *Math.* 28.

2. By promiſing the ſame preſence, to the end of the world, as well to Baptiſing as Teaching.

3. By the ſingular uſe of Baptiſme to all Beleivers in all ages (of which more hereafter) which I ſuppoſe maketh Mr. *Baxter* call Baptiſme a great Ordinance.

*P.*302. *Of plain Scripture.*

But for perſons that are baptiſed, to ſit down in a Church body with unbaptiſed, will make Baptiſme ſleighted.

I prove thus:

If unbaptiſed Diſciples enjoy all the ſelf ſame priviledges of the Church that baptiſed perſons do, which they do, if they ſit down together in a Church body, then muſt the reputation of Baptiſme needs be in danger.

1. Becauſe it admiteth to no priviledge of the Church, but what may be had without it.

2. Becauſe the act of Baptiſme is irkſome to the fleſh, which if not ballanced by ſome conſiderable advantage, will

will upon that account ſuffer: if this be not reaſon, *ſet them to judge that are leaſt eſteemed in the Church.*

4 That practiſe which conſulteth the loſs and ſpiritual dammage of the Diſciples, can never be an orderly practiſe.

But for baptiſed Diſciples to admit of unbaptiſed into full communion, is to conſult their loſſe, and ſpiritual dammage. That to admit Diſciples to full Communion before baptiſme, is to conſult their loſs, I prove thus.

If they are not baptiſed before joyning, in probability they are not like to be after, becauſe ſuch confuſed joyning ſecretly whiſpereth a low eſteem of the Ordinance, even by the baptiſed themſelves, otherwiſe they would not hold their communion without it, having no ſuch preſident in the Word. 2. Becauſe the act is unpleaſing to the fleſh. 3. becauſe they are in poſſeſſion of the priviledges of the Church without it, and conſequently one great Argument of conſidering the grounds of it, is as it were over, ſo that it is a rare thing if ever they be brought to ſubmit.

Now not to obey every Ordinance of Chriſt, muſt needs be a loſſe to the Creature, becauſe in their inſtitution, as well as in the creation, *In wiſdome he ordained them all*, aiming as well at the Creatures good, as his own glory: Therefore the Phariſees, that reject Baptiſme, are ſaid to *reject the Counſell of God AGAINST themſelves.* Luke 7.30.

5 That practice in the worſhip of God, which in reaſon, is like to lay the foundation of jarrs, diſcentions and diſcords in the Church, can never be of Chriſts ordering, becauſe jarrs and diſcentions in the Church ſtandeth in direct enmity to his intereſt, wherefore he would not have the Church onely be at peace amongſt themſelves, *but as much as in them lieth live peaceably with ALL men.*

But for perſons that are baptiſed, to ſit down in Church bodies with unbaptiſed, in all reaſon will breed jarrs.

Can two walk together except they be agreed?

I ſuppoſe he meaneth, that they cannot walk comfortably together, for otherwiſe they may walk together after

a fashion, besides such Interrogations in Scripture, affirm with Emphasis the matter Interrogated.

So that when he saith, CAN two walk together, he would insinuate, not onely some degrees of improbability, but that it is next to an impossibility, that they should maintain sweet communion; but those words (except they be agreed, must be understood warily, not of every light difference in opinion (for then there would be little sweet communion in the Church at all, there being few that agree in every thing.

But in matters of moment (as this will easily be apprehended to be, by any indifferent person that weigheth it) it cannot lightly be, but there must be jarrs, discentions, to the embittering their fellowship.

That difference about meats and dayes, what trouble did it work in the Church at *Rome*, *Roman.* 14. 3. *Let not him that eateth DESPISE him that eateth not, and let not him which eateth not JUDGE him that eateth*: yea, at the 10. verse, *Why dost thou judge thy Brother? why dost thou set at NOUGHT thy Brother?* So that despising, judging and setting at nought, followed that poor difference about meats and dayes.

What difference then in reason would this about Baptisme work, when that one party, namely, the unbaptised, shall look upon the other as practising will-worship, and making their Religion ridiculous, and adhering to a generation of men scarce worthy to live, as now Mr. *Goodwin* thinketh of them.

And on the other hand, the baptised they shall look upon their brethren sprinkling childrens faces, presuming to call that the Ordinance of Baptisme, which in their judgements is a meer mockery, and doing it too, in the Name of the Father, Son and holy Spirit, which in their apprehensions is little less than blasphemy.

How should these two parties of Beleivers walk together without sore differences; and the more, by how much the more zealous they are for the pure worship of God, a luke-warm Spirit will best befit Churches of that constitution:

tion: this is ſo plain a caſe, that I think I need not proceed further in the demonſtration.

6. That practiſe which in the worſhip of God is not onely beſide the cuſtome of the firſt Churches, which was ſettled by the Apoſtles, but directly contrary, can never be an orderly practiſe.

1. Becauſe they did what they did therein by ſpecial Commiſſion, 1 *Cor.* 11.23. 2 *Cor.* 10.8.

2. We have no reaſon to doubt the faithfulneſs of the Apoſtles in excuting it, for though they had frailties as other men, yet in what they did in ſettling the religion of Chriſt, they did by ſpecial direction and extraordinary aſſiſtance, *Math.* 28. 19. and ſo their example is as Lawes to us.

Excellent is Mr. *Baxſter* to this point.

Moſes *being appointed to the forming of the old Church and Common-wealth of the Jews, to the building of the Tabernacle his precepts and examples in theſe works (though we could not find his particular direction) are to be taken as divine, ſo alſo the Apoſtles having commiſſion to form and order the Goſpel Churches, their doctrine and examples therein are by their general Commiſſion warranted, and their practiſe in ſtabliſhing the Lords day, in ſettling the Officers and Orders of Churches, are to us as Lawes (ſtill binding with thoſe limitations, as poſitives onely which give way to greater.)* Saints Reſt 212.

The ground of this poſition is, becauſe it is inconſiſtent with the wiſdom of God, and faithfulneſs too, to ſet men to a work, and promiſe to be with them, and yet to forſake them, and ſuffer them to erre in the building of that houſe which muſt endure to the end of the world.

That practiſe then in the worſhip of God, which is directly contrary to Apoſtolical cuſtome, can never be orderly

And Sir, (if I miſtake not very much) you have heretofore ſaid as much to this point, as any man in the world can ſay, for you have theſe words in your fourth Caution for Reformation.

The

The best patternes and examples under heaven are but seducers in what they fall short of or besides the Word of God: the injunction from heaven is very particular and expres; See that thou make all things according to the pattern shewed thee in the Mount, Heb. 8. 5.

And *Ezek.* 43 10. *Thou Son of Man shew the house to the house of Israel, that they may be ashamed of their iniquity, and let them measure the pattern, viz.* to build, say you (mark) with ALL POSSIBLE EXACTNESSE according to it.

Now whether the Disciples, sitting down in Church bodies before Baptisme, be not directly contrary to the pattern and consequently a disorderly practise, let the world judge.

1. By the Scriptures, where we have Christ commanding baptisme presently upon discipling, *Matth.* 18. 19 which we see the Apostles practised with much faithfulnes, in the whole story of the *Acts*, to which we have spoken already.

2. Where we find the erection of the first famous Gospel Church, the manner is thus reported, *Acts* 2. 41. 1. They gladly received the Word. 2. Were baptised: And 3. They continued in the Apostles doctrine, and fellowship, and breaking bread, and prayer: but first you see, they were baptised, behold then the pattern in the Mount; and must not he be next to willingly ignorant that doth not see this, that is so plainly written, that he that runneth may read it.

Why then, if all other patterns be but seducers, and that our duty is, to build with all possible exactnes according to the first pattern, have you not justified our separation from you, for refusing to build according to this pattern.

Mr. Baxter Saints rest, p. 179: from Doctor Preston.

2. Let the judgement of the learned, touching the primitive practise, be taken. *This food we call the Eucharist*, (saith *Justin* Martyr, one of the most ancient Fathers, from the practise of the primitive Church) *to which no man is admitted, but onely he that believeth the truth of our doctrine;*

being

being waſhed in the laver of Regeneration, for remiſſion of ſins, which waſhing he expreſſeth thus; *Then* (meaning after faith and prayer) *they are brought to the Water, and are BORN AGAIN OR BAPTISED, in the ſame way as we our ſelves were born again, for they are waſhed with water, In the Name of the Father, Son and Spirit.* But that which is home to my point is, that no Diſciple touched the Euchariſt, as he calleth it, till firſt baptiſed indeed, after Baptiſme, then he ſitteth down with the body in full communion, but not before.

3. As we have the Scriptures of our ſide, and the judgement of the learned on our ſide, that this was the Primitive practiſe, ſo we had you your ſelf on our ſide at this point, when you writ your letter to Mr. *Tho. Goodwin*, p. 7. *Covenanting is not lawful before Baptiſme, it is evident, becauſe it is not lawfull for a Church to receive the unbaptiſed into fellowſhip with them, as Members of that body; neither is there example or APPEARANCE of warrant in Scripture, for ſuch a thing:* And at that time you were as confident, as Confidence it ſelf could make you, of what you then wrote, as you there affirm, or if you were not of other things, yet of this, becauſe you ſay, and that according to truth, *That there is neither example nor appearance of warrant in Scripture for ſuch a thing*: Yea, in that letter p. 5. *Evident it is, that thoſe that were added to the Church, were baptiſed, before this is affirmed of them.* Pag. 1.

So that upon Principles of your own (which is that we ought to build with all poſſible exactneſs according to the pattern) you are condemned. 1. By the Scriptures. 2. By the learned. 3. Out of your own mouth, all which ſpeak Baptiſme to goe before Church-fellowſhip, and conſequently, to walk otherwiſe a diſorderly practiſe; anſwer who can: And the truth is, if we are not to follow the cuſtomes of the Primitive Churches in worſhip, in every thing, that we can follow them in, with this limitation, (Poſitive giving way to Morral) which they did under the Law, how are they a pattern to us, how ſhall we underſtand where to follow them, and wherein to leave them.

Upon

Upon the whole matter then I conclude, that though by faith men become the Sons of God, and that Christ owneth all true Beleivers for brethren; yet they have not thereby a present immediate right to full communion with the Church, simply upon that account, because the same God, that ordained faith, the meanes of adoption, hath ordained Baptisme to goe before visible membership into the Church of Christ, much more before a constant sitting down in full Church Communion, they then that walk otherwise cast off the Rule, and so reproach the wisdom of Christ, complain of the Rule as imperfect, and become Judges of the Law.

Your fourth Consideration being of one heart and soul with the third, I shall have the lesse to say to it, it is for substance this:

THat persons that have fellowship and Communion with God, are thereby immediately fittted for communion with the Church, without Baptisme, otherwise it is not against us.

This Proposition Mr. *Goodwin* supposeth proved by the 14. *Rom.* 1, 2, 3. *Him that is weak in the faith receive you. Again, let not him that eateth despise him that eateth not*; the reason, why he must be received and not despised, is, *For God hath accepted him.*

But

But how Mr. *Goodwin*, or any man elſe, can make this follow from thence, that therefore all perſons that have fellowſhip with God, have a preſent right to Church communion without Baptiſme, I underſtand not.

For 1. The weak in faith, that this Text ſpeaketh of, were baptiſed perſons, which appeareth by the ſixth chapter, where he uſeth their Baptiſme as an argument to mortification, and a new life. That the words in the third verſe (*So many of us*) is not partitive of the Diſciples amongſt themſelves, which Brother *Allen* hath proved unanſwerably from the ſcope, to which Mr. *Goodwin* hath made no reply; and to the further clearing whereof I ſhall ſpeak ſomething in due place.

2. Mr. *Goodwin* ſuppoſeth, that the object of receiving is into Church communion, (when the Text ſaith, *Him that is weak in the faith receive you*) which I humbly apprehend, is an ungrounded conjecture, becauſe the Apoſtle writeth to an eſtabliſh'd Church, whereof thoſe weak ones were a part, which by vertue of their membership were already in full communion with the Church.

Beſides, is it a reaſonable thing to imagine, that ſuch a thought would enter into the heart of the Church, to caſt brethren out of fellowſhip with the Church of Chriſt, that was regularly immembred, becauſe they were more ſelf denying than others, by eating hearbs, which they did unto the Lord, *Rom.* 14. 6. Surely the Church wanted no exhortation to that, ſo that this caution therefore ſerveth ſome other deſign, as I humbly apprehend, namely, the common reſpect of Chriſtians, which ſtrong ones can hardly vouchſafe to the weak, for as the weak are apt to judge the ſtrong, ſo the ſtrong to ſlight and deſpiſe the weak, which is the words of the Text, *Rom.* 14. 3. *Let not him that eateth DESPISE him that eateth not.*

But by deſpiſing them, to underſtand, the rejection of them from Church communion, the Scripture ſaith no ſuch thing, and for you to ſay it, it is to be guilty of that which you charge us with, namely, to take a half for a whole, and to indulge a light appearance, and to let it paſs for an evident demonſtration.

But 3. Suppose the word (*receive*) should respect the Communion of the Church, and the Argument this, That God having received the weak into communion with himself, it is the Churches duty to receive them into her communion: Doth it follow from thence, that it would be her duty to receive them, disorderly, into her communion? To come a little closer, *Cornelius*, the person you instance in, from *Acts* 10. 25 being a fearer of God, and worker of righteousness, was ACCEPTED of God; yet when God had a purpose to adde him to the visible Church of Christ, he sendeth him to a Minister of Christ, and inspireth him, *to command* Cornelius *to be baptized, in the Name of the Lord Jesus*, *Acts* 10. 48. Neither doth *Peter*, notwithstanding he was convinced of his being a person accepted of God, hold any Church communion with him before it, what ever he did after.

4. If fellowship with God give immediate right to full communion with the Church, simply, upon that account, then not onely the godly of the Presbyterians have such a right, but the Episcopal party too, nay, 'tis probable, a many in the darkness of Popery (for I suppose no body can be so uncharitable, as to think there are no persons there upright) nay, to shew the unreasonableness of this opinion, I could go further and say, many amongst the Heathen, which in your judgement may be in the state of grace; These and all these have a presence actual, immediate right to Church communion.

Pagans debt and Dowry, p. 14.

In a word, as this principle was contrary to your judgement heretofore, so also hath your practise been ever since you took up the Church way; I remember not one man, that ever sat down with the Church, in the constant fellowship thereof, but was orderly joyn'd, according to the Independant principles. Nor one man that ever occasionally broak bread with the Church, but it was matter of offence to some, except they were members of some Church or other.

Who then may not see, whose eyes are not too heavy to open, what a strait your opposing us bringeth you too, namely,

namely, to turn head upon the principles of the way you walk in, and your own constant practise (and what man is he, *who doth not glory in men; whose faith and practise standeth not in the wisdome of men, but in the power of God, and that hath not the faith of our Lord Jesus Christ with respect of persons*) but must conceive with jealousies as strong as death, that that cause which you now plead is not right, which putteth so learned a man as your self to so desperate a losse. 1 Cor. 3. 21 1 Cor. 2. 5. James 2. 1.

Your fifth Consideration for substance this:

THat learned men are not agreed about the exact signification of the word BAPTIZO, *whether it be to dip or not, therefore not fit for any, much less such illiterate ones, to determine it, and build so great a matter upon it.*

To which I answer. 1. What considerable advantage would it be to us, to know the original at this point, it seemeth all the knowledge of the learned worketh not union in judgement about it, you confess they are not agreed for all that.

But 2. Whether learned men can agree about the signification of the word BAPTIZO or no, it is of little consideration to us in this case, because the Spirit of God hath interpreted it to our hand, in the holy Scripture elsewhere, namely, in the 6. of *Romans* 4. and *Colos.* 2. 12. Therefore we are BURIED with him by Baptisme. Again, being BURIED with him in Baptisme, wherein also we are risen with him, besides many other places:

So that if these Scriptures speak of water Baptisme (which is but few mens question, That one of them doth, I have proved already, and would the other if need required it) there must be a buriall of the body in water, where the Baptisme of the Gospel of Christ is rightly administred, otherwise it is none of the Baptisme of Christ, and the Apostles, and Primitive Churches. The late Annotators are much to be commended for their honest and upright dealing with the Scripture herein, upon this 4 verse of the 6. *Romans*, these words, *Buried with him by Baptisme, in this phrase*, say they, *the Apostle seemeth to allude to the antient manner of Baptism, which was to dip the parties baptised, and as it were to bury them under the water for a while, and then to draw them out of it, and lift them up, to represent the buriall of our old Man, and our Resurrection to newness of life.* Again, upon the 8. of *Acts* 38. these words, *They both went down into the water, and he baptised him*: They were wont, say they, *to go down into the water, and dip the whole body*: As in the 3. *Matth.* 16. So that their judgement of the Text there also; *And Jesus when he was baptized went up straight way out of the water.* I say, their judgement is, that his body was dipt by *John* in *Jordan*, and who can think otherwise with reason, for to what purpose should he go to the River to be baptised, but because there would be a want of much water? And how clear is this apprehension to an unprejudiced mind, since that the abundance of water is given for the reason of *Johns* baptising at *Enon*. John 3. 23. *And* John *also was baptising in* Enon, *near to* Salim, *because there was* MUCH WATER *there.*

But besides, the 3. *Matth.* 16. saith of Jesus, that when he was baptised he went UP straitway OUT of the water. And so *Mark* 1. 9, 10. and how could he be said to go up out of the water, except he first went down into it? As the Scripture saith expresly of *Philip* and the Eunuch, I say as expresly as they can speak, read else *Acts* 8. 38 And *Philip* and the Eunuch went both DOWN INTO the water, and he baptised him, and when they were come UP OUT of the water: And can any body with any

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shew of reason conceive, that they went down into the water to be sprinkled of the face. *Justin Martyr* therefore telleth us, that in their Baptisme they were BORN of water, which he propoundeth as their practise from the Primitive custome. Now the whole man its coming out of the womb of the water, hath a perfect Analogy to a natural birth, to which he doth allude; but in the sprinkling of the face there is no likeness at all to any such thing as a birth. *Calvin* himself, as much a friend as he was to Infant-sprinkling, yet was so honest, as to affirm, its practise was not from the Word of God, but the CHUCRH HER TAKING TO HER SELF THE LIBERTY, meaning, to vary from the Apostolick practise, which was by plunging the body into the water, and this he acknowledgeth from *Acts* 8. 38. *Phillip* and the Eunuch going down into the water, and coming up out of it; and did not *Calvin* understand the original? And doth he not further plainly say, this practise was taken up since the beginning, for of old the rite was to put all the body into the water.

Mr. Baxter Saints Rest p. 179.

Com. upon the Acts p. 208.

Or what if so be, that the words translated INTO and OUT OF, may from the Originall be rendred UNTO and FROM, doth it follow, that they must needs be so rendred in this place, or was they ever so translated by any one, since the new Testament was put into English? and indeed how can it be with any reason thought they should be so, since it is plain, they were come unto the water before this is affirmed of them, that they went down into it, by v. 36. which saith, they came unto a certain water, and the Eunuch said, lo here is water.

But 2. Suppose the words should be so translated here, would that force us to beleive they went but to the water side, and not into the water, and that they came but from the water side, and not UP out of the Element of water; besides, the cry of the Scriptures, lately mentioned, and the judgements of learned men upon them, which Mr. *Baxter* well knoweth; surely every body that goeth into the water goeth unto it first.

Mr. *Baxter* alloweth the custome of the Primitive times

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are patterns to us, (with the limitation formerly spoken of) p. 135. of his plain Scripture proof, arguing against the necessity of dipping, saith:

1. It is not yet proved by any, that dipping was the Primitive practise, which is strange, since he himself giveth us the judgement of *Justin Martyr* as orthodox, who relating their way of baptising from the Primitive times, p. 129. of *Saints Rest*, saith, That they are brought to the water, and are BORN again, or baptised, doth not that imply their dipping? how else is there the least resemblance between an ordinary birth and their baptisme? and is not an Analogy therein aimed at? but I referre the Reader to what hath been said to this point already: but I cannot but much wonder, that Mr. *Baxter* should say, that the Jaylour was baptised in his house, doth the Scripture say so? read Acts 16. 33. *And he took them the same hour of the night, and washed their stripes, and was baptised he and all his streit way*; but where he was baptised is not set down.

But the next words rather give us, that it was not in the house, because presently after the mention of his baptisme the Text saith, *He brought them into the house*, so that though this Text speaketh clearly, onely to his being baptised presently upon beleiving, not to the place where, or the manner how, yet it giveth more ground to beleive it was done out of doors than in the house.

But what need we grope in the dark? doth not the light shine bright from other Scriptures, why should we think the Jaylors baptisme to differ from all other mens.

But Mr. *Baxter* objecteth further, that the River *Enon* (where the Text saith was MUCH water, which also is given for the reason why *John* baptised there) Travellers say, is a small brook that a man may almost step over.

Whatever Travellers say, I hope Mr. *Baxter*, that hath written so much to prove the Scriptures truth, will beleive the plain Word of God, namely, that there was much water there then, when *John* baptised there, whatever there may be when the Traveller was there. There might be much water there when *John* baptised there, as doubtless there

was,

was, or the Scripture would not say so, and yet little enough when the Traveller pas'd that way that Mr *Baxster* speaketh of.

Doth not the Scriptures say, *Psalm* 107. 33, 34. *He turneth Rivers into a wilderness, and the water springs into dry ground, for the wickedness of them that dwell therein?* Nay, doth he not threaten the *Jewes*, *Psalm* 42. 15. That he would dry up their pooles, and promise, when he restoreth them, that he will make their thirsty lands springs? *Isaiah* 35. 7. Their present drinesse then is no argument that there was not much water in *Johns* dayes.

But honest Reader, is not this an ugly suggestion, infinitely disparaging the Scriptures? Is the report of Travellers any thing to us, against the expresse Word of God, and doth not Mr. *Baxster* urge the report of Travellers as considerable to the contrary, of what is written in the Word? I offer not this as any Argument, that Mr. *Baxster* hath not a due esteem of the Scripture, No, no, I pray God strengthen my faith in them, and make it equall to his; he is a person that my soul honoureth, for his edge God-ward; but to shew the Reader what cause he hath to suspect that cause, that putteth such learned men, as Mr. *Goodwin* and Mr. *Baxster* is, upon such strange adventures to make it good. In the meantime, thou canst not lightly but see, that we have the plain words of Scripture on our side, that their mouth is open, and their heart enlarged, to justifie our practise, but they will neither be courted nor forced to speak against us.

But Mr. *Baxster* further objecteth against the necessity of dipping, thus, *The thing signified is set forth by the phrase of washing or sprinkling, and the sign need not exceed the thing signified.* I confess the sign need not exceed the thing signified; but it is farre from the truth, that sprinkling, or any washing that is not by dipping can be any sign of all the holy thing signified in baptisme, which is plainly set down in the 6. *Roman.* 4. and *Colos.* 2. 12. Being buried with him in Baptisme, wherein also you are risen with him: If the Baptisme of the New Testament, sealed in Christs heart bloud,

P. 135. of plain Scripture.

bloud, be the ſign of Death, Buriall and Reſurrection, then is not ſprinkling, or any waſhing that is not by dipping, ſufficient to ſignifie it, but the Baptiſme of the New Teſtament is a ſign of Death, Buriall and Reſurrection, 'tis plain in the Text; Mr. *Baxſter* acknowledgeth both theſe Scriptures to be meant of water Baptiſme, p. 342. Of his Scripture proof.

P. 135. *Of Scripture proof.*

As for thoſe Scriptures, namely, 1 *Corinth.* 6. 11. *Titus* 3. 5. with ſome others, which Mr. *Baxſter* inſtanceth in, as hinting the ſpiritual good things ſignified by Baptiſme; I acknowledge they reſpect a part of the good things ſignified by baptiſme, namely, the ſoules cleanſing from ſin by Chriſts bloud, but not all, nor indeed half what he intended to ſignifie by Baptiſme.

But what ſhould the reaſon be, that Mr. *Baxſters* deſign being to enumerate the Scriptures, ſpeaking of the holy thing ſignified in baptiſme, ſhould leave out the two grand capital Scriptures to the point, namely, *Coloſ.* 2. 12. *Roman.* 6. 34. Is it not, becauſe his opinion cannot look them in the face without bluſhing? there being no ſign of Death, Buriall or Reſurrection, or any ſuch like thing in ſprinkling.

Oh that Mr. *Baxſter* would lay to heart this one conſideration, and conſider once again the high and holy deſign of Chriſt in Baptiſme, which conſidered evinceth againſt all contradiction, that the form can be no other, but by dipping, or burying the body in water; his deſign, what is it, but to make the Goſpel word, and the Goſpel figure to anſwer one another, as face anſwereth face in the water, and to be brother Preachers of the ſame doctrine, namely, the death of Chriſt for ſinners, and the ſinners duly to die to ſin, and to ſuffer for and with Chriſt? Chriſts reſurrection for the ſinners juſtification, the ſinners duly to riſe to Chriſts life here, becauſe of the bleſſed aſſurance of a glorious reſurrection to eternal bliſſe with Chriſt hereafter; all which holy doctrine, which is the ſubſtance of the Goſpel, is preached in baptiſme, as well as the Word, which maketh Mr. *Perkins* ſay thus, *The preaching of the Word, and the admi-*

1 Cor. 15 3 Rom. 4. 25. *Compared with* Rom. 6. 2, 3, 4. Col. 2. 12. Col. 3. 1.

P. 177. *Caſes of Conſcience.*

administration of the Sacraments, are all one in substance, for in the one the will of God is SEEN, and in the other HEARD.

Now where is the will of God touching Christs Death, Burriall and Resurrection, and our death, burriall and resurrection with him, seen in the sprinkling of childrens faces? Oh that we had an impartiall Judge!

The Apostle affirmeth of the Gospel, 2 Cor. 3. 18 That we all with open face behold, as in a glasse, the glory of the Lord. And doth not the Apostle chiefly intend the Sacraments of the Gospel by the metaphor of a glass, because they respect the eye as a glass doth, whereas the Word preached respecteth the eare? And if we do but consider why Christ would have the Gospel preached (namely, to affect the hearts and soules of men with the goodnes thereof) It will easily appear, that the form of baptisme can be no other but by dipping, because in any other way the sign will no way answer the thing signified, and so the glass being defaced, the heart is not affected by the eye for want of a resemblance, whereas otherwise the Ordinances being administred, according to the last will of Christ, where there is a full correspondence between sign and thing signified, they goe hand in hand with the Word, excellently aiding and assisting the holy design of the Word preached, when administred upon the right Gospel subject, namely, a converted Disciple to Christ, which Mr. *Baxter*, p. 301. of plain Scripture proof, calleth the most fully capable subjects, the most eminent subjects, the most excellent subjects, and of whom the Scripture fully speaketh: In the same place complaineth of Infant baptisme, as dark in Scripture, and hard to find, notwithstanding his flourish of plain Scripture proof for it.

Be astonished therefore oh ye heavens, and horribly afraid oh earth, that such a silly Worm as Man is, such a thimble full of dust, should dare to change Christs Ordinances, and deface that glasse, which representeth Christs glory, and blurre the last will of him *before whose judgment seat they must all appear to be judged, and receive according to all the* 2 Cor. 5. 10

deeds done in the body: Are ye ſtronger than he?

Your ſixth Conſideration being the very ſelf ſame in ſubſtance with the firſt, I referre the Reader to my Anſwer to that, in which thou ſhalt find the Anſwer to this alſo, onely there is a remarkable paſſage in the beginning of it, which I ſhall have occaſion to ſpeak to, when I come to anſwer the 18th Conſideration.

Your ſeventh Conſideration for ſubſtance this:

THat in the 6. of Hebr. 2. the word *Baptiſmes, which is there reckoned amongſt the foundations, or beginning doctrines of Chriſt, being in the plurall number, it is not eaſie to determine, whether by it be not meant variety of formes in baptiſing, or a variety of ſubjects of Baptiſme, rather than a variety of Baptiſmes.*

To which I anſwer, why ſhould that be hard to you or any man elſe which the Scripture hath made eaſie?

As for variety of ſubjects the Scripture is ſilent, we read of no ſubjects, but diſcipled perſons, made ſo by teaching. For variety of formes of baptiſing Diſciples, where is there any ſuch thing ſo much as whiſpered? But as for variety of Baptiſmes, that the Scripture ſpeaketh fully too, though but one

one proper reall Baptiſme, namely, that with water, which Math. 3.11.
is the Ordinance of the Church, the other, namely, that of Luke 12.50
the Spirit and afflictions, being metaphorical, and by way of Analogy, to that which is reall and proper, is called Baptiſme; yet Dr. *Luſhington* upon the place ſaith, that the Siriac Tranſlation rendreth the word Baptiſme in the ſingular number: but be it otherwiſe, why ſhould we take hedge and ditch, when the Kings high-way lieth juſt before us.

Your eighth Conſideration for ſubſtance this:

THat with-drawing upon this accompt, is a ſchiſmatical practiſe, and a ſin of a high nature.

I confeſs with all my heart, that Scripture Schiſme is a ſin of a high nature, and of deep demerit, and that for the reaſon you give: but that outs is that which the Scripture condemneth, I utterly deny.

Where ever Schiſme is there is ſeparation, but it doth not follow, where ever ſeparation is that there is Schiſme, 2 *Corinth.* 6.17. *Come out from amongſt them, and be ye ſeparate, ſaith the Lord God, and I will be a Father unto you*; No body will ſay this ſeparation of the Text, is ſinfull Schiſme.

Sinful ſeparation cannot be but from a body regularly united according to the direction of Chriſt, and the example of the Primitive Churches, becauſe we have a poſitive Command to with-draw from every brother that walketh diſorderly in the Church, much more every Society that 2 Theſ. 3.6.

is not built upon the principles of the doctrine of Christ, I mean those, which (by Christs order) concern orderly joyning; but yours is such a one, and therefore separation both be no schisme, which onely respecteth Churches of a regular constitution, such as the Church of *Corinth* was, and the rest of the Churches mentioned in Scripture.

Sir, When you can shew us a rule from Christ to gather Churches without Baptisme, in all the new Testament, then what you say concerning us will come home to us, and we shall be found guilty of that hainous sin: But Sir, if no such rule appear from Christ, nor any such Church appear in all the Word of God, then will not our separation from you be found that which the Scripture calleth Schisme, but a conscientious with-drawing to perfect the work of reformation, according to our solemn vow to the most High, which yet would have been our duty, whether we had vowed it or no.

But 2. Why should our separating from you be counted Schisme, more than your separating from the Parish Churches? is not our ground the very self same which yours then was? And what can you say to Mr. *Baxter*, who chargeth you with Schisme for with-drawing from the Nationall Church, which we cannot answer you with: He calleth you Church-Renter, as you do us, and an undone person amongst others upon that account, that are as pillars of Salt in his eye. And is it not strange that Mr. *Goodwin* should be so busie with the word Schisme, schismatick and schismatical, as to use them eight times in 30. lines, against his freinds, for doing that which himself hath given them an example in upon the same ground.

P. 193. Of his Scripture proof.

But 3. and lastly, As the fatall Apostasie from the pure Ordinances of Christ, and the example of the Primitive Churches in worship, was graduall, so hath the recovery of primitive purity been; now a little and then a little, as it hath pleased God to communicate light to his upright ones, that he hath used in the reformation, but it hath been won, as it were by inches, and still been made costly to the Names at least of the Instruments, they all bear this burthen which

now

now Mr. *Goodwin* chargeth us with, of ſchiſme.

The Pope crieth Schiſme and Hereſie after the Church of *England*, for renouncing communion with the Church of *Rome*. The Biſhops cry Schiſme after ſome of the Presbyterians. The Presbyterians cry Schiſme after Mr. *Goodwin*, and all Separatiſts from the National Church, which withdrawings have been ſo many ſteps towards primitive purity: Now Mr. *Goodwin* crieth Schiſme (pretty liberally too) after us, who have gone a few ſteps farther in the ſame path (which as yet his heart ſerveth him not to proceed in) that we may reach the things *we have heard from the beginning*, 1 John 2. 24. *That we may ſtand compleat in ALL the will of God*, Coloſ. 4. 12, *And walk in ALL the Ordinances and Commandments of God blameleſs*, as Zachary and Elizabeth *did*, Luke 1. 6. *And keep the Ordinances as they were delivered to the Churches of old, by the Apoſtles from Chriſt*, which was matter of praiſe to the Church of *Corinth*, as long as they ſo kept them, 1 *Cor.* 11. 2.

Which Rule Calvin confeſſeth the Church took liberty to depart from.

Which that we may doe, we find the ſame cauſe to renounce the National Baptiſme, which Mr. *Goodwin* hath done to renounce the National Church, which is the very baſis and foundation of it, and that without which it is not eaſie to conceive, how it could come to paſſe at firſt, or how it ſhould ſtand long.

Well Sir, its not long ere your work and ours will be tried, you have judged early, but our comfort is, that this is but mans day; Chriſt is not farre off, whoſe cauſe we plead, and then not he that commendeth himſelf is approved, but he whom God commendeth, then ſhall every man have praiſe of God, *Come Lord Jeſus, come quickly*, 1 Cor, 4. 5.

1 Cor. 4. 3.

Your

Your ninth Consideration is:

THat it is but a carnal Ceremony, and so acknowledged by Mr. Lawrence, now Lord President, whom you stile one of the graveſt Authors of the Antipæd. baptiſticall faith.

But Sir, though Mr *Lawrence* hath ſtiled Baptiſme a carnal Ceremony, I pray Sir, where hath the holy Spirit called any of the Ordinances of the New Teſtament carnal Ordinances? 'Tis true, the Ordinances of *Moſes* are called carnal Ordinances, by the holy Spirit, *Hebr* 9. 10. which laſted *untill the time of reformation*, ſaith the Text, or Chriſts time, wherein the Church hath new Ordinances given by Chriſt himſelf, whereof Baptiſme is one, and given by Chriſt, as a Reformer of what was carnal. therefore to call Chriſts Ordinances carnal, I humbly conceive, agreeth not to the form of wholſome words, and the rather, becauſe beginning with the Goſpel, as the *Galatians* did, who believed it, and put on Chriſt in Baptiſme, they are ſaid to *begin in the Spirit*, *Galat.* 3. 3. unto which the carnal Ordinances of the Law are oppoſed under the word *fleſh*, *Are ye ſo fooliſh, having begun in the Spirit, are ye now made perfect by the fleſh?*

But 2. When Mr. *Lawrence* calleth it a carnal Ceremony, it is onely in regard of the outward act, which reſpecteth the fleſh or outward man, abſtract from the ſpiritual deſign of Chriſt in it, but otherwiſe in his judgement, as well as ours, an Ordinance very ſpiritual, and full of the wiſdome and Spirit of God; for proof of this, I referre the Reader

Reader to his book of Baptiſme, but eſpecially to his Diſcourſe, from p. 101. to 113.

3. And laſtly, That the want of it rendreth beleivers unfit for any ſpiritual communion (I am farre from thinking ſo) but that it rendreth them unfit for that full communion, which a Church of Chriſt, in the right order of the Goſpel, enjoyeth; that I do beleive, and have given a full account of it already, in anſwer to your third Conſideration: And as for making work for a ſecond Crucifixion of Chriſt, I ſuppoſe Sir, that which made it at firſt, is moſt like to doe it the ſecond time, and that was ſin and diſobedience, not righteouſneſs and full walking with Chriſt, according to the rules received of him.

Your tenth Conſideration for ſubſtance this;

IGnorance in ſome things concerning the myſtery of Chriſt, found either in a Church, or particular perſons, hindreth not their lawful communion in a Church way, for then there would be none fit, becauſe the beſt know but in part, therefore not to be looked for that they ſhould be practiſed in full.

If by the word Church, be meant an orderly joyn'd Church, made of fit matter, according to the Command of Chriſt, 'tis moſt true that you ſay, that Ignorance in many things will not render their communion unlawfull, and your reaſon good and ſound.

But

But this will not prove, that baptised Disciples may lawfully sit down in Church bodies with unbaptised, because such conjunctions are disorderly (as I have proved at large) and consequently sinful, and so not to be indulged, but corrected and set strait according to the Rule.

But why doth Mr. *Goodwin* tell us so often of judging our brethren unclean for communion? Is it we that judge you? or is it not rather the Rule of the Lord Jesus? All Christians are commanded to walk after Christ, and that in matter of Ordinances as well as faith; and if so doing, judge you, it is not we that judge you, but Christ: 'Tis true, in a sense we judge you, as *Noah* by obedience judged the old world, but it is our grief, that there is occasion for it. But have we judged you any otherwise than you have judged the godly Presbyterians of *Coleman-street*? if we be sinners herein, you cannot be righteous, except the same action may be grace and holiness in one man, which is sin and unworthiness in another, and that too when done under much the like circumstances.

Col. 2. 6.

Heb. 11. 7.

Therefore thou art inexcusable oh man, whoever thou art, that judgest; for wherein thou judgest another thou condemnest thy self, for thou that judgest another dost the same thing, Roman. 2. 1. If you will needs find fault with us, you must repent, and return to the Parish again.

As to your odious foul language of sacrilegious Church-breakers; I answer, hereunto are we called, from the example of Christ, when we are reviled, not to revile again, but to commit our selves to him that judgeth righteously.

1 Pet. 2. 20, 21, 22, 23.

Your

Your eleventh Conſideration followeth, and for ſubſtance this:

THat Baptiſme is no conſtituting principle of a true Church, yea probably, no part of Churchſhip, or the viſibility thereof, and that the Apoſtles did not ſo look upon it as being either. 1. *Becauſe in his inſcription to the Churches, he mentioneth their ſanctification, calling to be Saints, &c. but not their Baptiſme.* 2. *It is not mentioned by way of commendation, either of Church or perſon, more than the obſervance of other Ordinances.*

That Baptiſme is ſo eſſential to a right raiſed Church of Chriſt, that without it there can be none in the right order of the Goſpel, I have proved already in my Anſwer to your third Conſideration.

To the Reaſons you give, why the Apoſtles did not look upon the Baptiſme of the Churches as any part of their churchſhip or viſibility thereof, I ſhall now addreſs my ſelf to make anſwer: Your firſt is, becauſe in the inſcription of his Epiſtles to the Churches, he mencioneth their faith, with divers other things, but not their Baptiſme.

If this be ground to preſume, that the Apoſtles looked not upon their Baptiſme, as any part of their churchſhip or viſibility thereof, then neither was their preaching, or hearing the Word, nor breaking bread, nor eating one

another, nor admonition in case of sin, neither is the great duty of prayer, any part of their churchship or visibility thereof, for there is none of all these mentioned by name in the inscriptions of his Epistles to the Churches; but I know it is farre from Mr. *Goodwin* to say, that these duties were no part of their churchship or visibility thereof, and if these were not, I marvell what were: This therefore is so farre from being a reason, that it hath scarce the appearance of one.

But 2. You say, it is not mentioned in Scripture by way of commendation more than other Ordinances.

Here Sir, but (with respect to your gravity, and my own obligation of respects to you) I must crave leave, for the truth sake, to say, that our affirming there can be no true raised Church without Baptisme, doth not force us to find, that Baptisme must be commended in Scripture above other Ordinances, nothing lieth upon us, but to shew what service Christ hath appointed it to, and not what preheminence of commendation the Scriptures give to it above other Ordinances; neither doth Christs choise of this Ordinance, for the service we speak of, necessarily imply the super-excellency of it above others; no more than faith, its justifying us and not love, proveth faith to be a more noble grace in the nature of it than love, love is said to be greater than either faith or hope, 1 *Corinth.* 13. 13. love being a giving grace, having the whole world for its object, but faith a receiving, yet notwithstanding the honour of that high and excellent service of our first justification is given to faith, and not to love, *Rom.* 5. 1. *Gal.* 2. 16.

So here, though Baptisme should be found a lesse noble act of obedience than some others, yet it will not follow from thence, that its not the Ordinance of initiation into the visible body of Christ. For a Souldier to behave himself worthily as a Souldier, more commendeth him to God and men than his listing himself, yet is he not reputed a member of the Army without it. Let this therefore suffice to be spoken against all the insinuations you give throughout your book against Baptisme, having the honour of

entring

entring perſons into the viſible body of Chriſt, becauſe of the meanneſs of it, leaſt you be found reproveable for objecting againſt Baptiſme for the bodies viſible incorporation, as the Jews was againſt faith for juſtification, becauſe to them works ſeemed more ſightly and agreeable to their reaſon.

Your twelfth Conſideration for ſubſtance this:

WHen the Apoſtle Paul *inſtructeth Chriſtian Churches, what manner of perſons they are, who are unmeet for Chriſtian communion, he mentioneth fornicators, covetous, railers, and the like, but never unbaptiſed perſons.* 1 Cor. 5. 11 2 Theſ 3. 6.

'Tis true, *Paul* was wiſer than to write any thing in his Epiſtles to the Churches, by which he ſhould ſuppoſe them guilty of that wherein he knew they were not in fault; doth he not write to the whole Church of *Corinth*, 1 *Corinth.* 1. 13. Were ye baptiſed in the Name of *Paul?* nay 1 *Cor.* 12. 13. Doth he not ſay, We are ALL baptiſed? And doth he not praiſe them, 1 *Corinth.* 11. 2. that for the matter of Ordinances, they had kept them, AS he delivered them unto them? and he delivered them from Chriſt; 1 *Corinth.* 11. 1. and we have proved already, that Chriſts Order was to baptiſe all the Diſciples preſently without delay.

And if all that hath been ſaid in anſwer to your third Conſideration, be not enough to this point, I heartily

desire the Reader to lay to heart that which followeth.

To prove that no persons were reputed of the visible body of Christ before Baptisme, and consequently farre enough from sitting down in Church societies without it, I prove from the 4. of the *Ephesians* 4, 5. There is one body, which at the 12. verse is in plain termes and in words at length called, the body of Christ: Now that by the word body he did not mean it onely of the particular Church of *Ephesus*, or any other particular Church of Christ, but of the universal body of Christ, it appeareth by that which he affirmeth concerning the body, which belongeth no more to the Church of *Ephesus*, than to any single Christian; yea, those many things wherein they are one, he affirmeth as belonging to them in common with all the Scripture Christians in the world: Now to accommodate his design of peace and love in the body, he proceedeth to mention the many things wherein that body is one, which he delivereth as so many notable Characteristical marks, whereby all the members of that body may be known from all the world, upon these marks I would fix the eye of the Reader, behold then the Scripture marks of all the members of the visible body of Christ.

1. They have one Spirit. 2. One Hope. 3. One Lord. 4. One Faith. 5. One BAPTISME. 6 One God and Father of all, who is above all, and in all, and hath Christ linked their oneness in Baptisme, with their union in those other things, yea, placed it in the order of words, before their oneness in respect of God, who is the Father of them all, as being altogether the characters of a member of that body we speak of: and doth he speak according to the form of wholsome words that saith, men may be visible members without it, or will Christ hold that man guiltless, that striveth to break this chain, which he in wisdome hath linked together? That the Text speaketh of, reall proper Baptisme with water, and not of metaphorical, it appeareth:

2. As for that which some conceive (though untruly) the

the Baptiſme of the Spirit, namely, the common fruits of the Spirit, ſuch as faith, that he ſpoke of before, as that wherein they were one, in diſtinction from Baptiſme.

Secondly, As for that which is in truth the *Baptiſme of the Spirit*, namely, ſpeaking with tongues and the like, that cannot be meant, becauſe the Baptiſme here, is affirmed of all the members of the body; of whom that cannot be truly ſaid: I underſtand therefore by Baptiſme, in the fourth of the *Epeſians*, the Church Ordinance of Baptiſme: with water, by which the *Apoſtle* affirmeth both Jewes and Gentiles put on Chriſt, *Gal* 3. 27.

And further, how can any one imagine, with any ſhew of reaſon, that in the primitive times, there was any ſuch confuſion, as the ſitting down of baptiſed, with unbaptiſed Diſciples: Since its plain.

1. That Chriſt commanded their baptiſme preſently after diſcipling.

2. That the Apoſtles ſo practiſed it, as we find, in every example.

3. Where any backwardneſs appeared, the Servants of God haſtened the Diſciples to Baptiſme, *Ariſe, why tarrieſt thou?* ſaith *Ananias* to *Paul*. And truly it is a remarkable thing that though *Paul* had faſted three dayes, yet after his diſcipling he is haſtened to Baptiſme before he is permitted to eat meat, *Acts* 9. 18. Acts 22.16

4. We read not of one diſciſled perſon that ever refuſed Baptiſme.

5. Conſidering the judgement of the Spirit of God concerning thoſe Rabbi men that did refuſe Baptiſme, or *Johns* Miniſtry, whereof Baptiſme was a part, which was, that they rejected the counſell of God againſt themſelves: I ſay, conſidering all this, with what is offered in Anſwer to your third Conſideration, it is, I humbly apprehend, one of the moſt unreaſonable apprehenſions that ever was founded upon the Scriptures. Luke 7.29.

And now let the world judge, whoſe building is *Babil*, whether ours, that anſwereth the Rule to a hairs breadth,

or

or yours, which is quite besides it, and here Sir we challenge you, to make out your opinion and practise from the Scripture; as we make out ours, or else your great words, rhetoricall flourishes, angry invectives, being in a manner the best of your strength, wherewith you fight with us, must all goe for rubbish and dirt.

But you say, in case you should releive the poor, and grant us (that the Sun shineth at noon-day) that in the Primitive times was no such confusion of baptised Disciples holding communion with unbaptised, yet how we know, that in case there had been any unbaptised brethren, whether the Apostle would have prohibited communion with them, as well as with fornicators.

To this I answer, if by communion be meant that full communion which orderly Churches enjoy, I make little doubt but he would:

1. Because he was so full of this point of advising the Disciples to punctuality in the point of order, *Col.* 2. 6. 1 *Cor.* 14. 40.

2. Because he praised the Church of *Corinth* for keeping the Ordinances AS he delivered them unto them, 1 *Cor.* 11. 2.

3. Because order he looked upon as a beautiful thing, and rejoyced to behold it in the Church of *Colosse*, *Colos.* 2. 5.

4. Because he cautioneth the Church to take heed of Philosophers, that through vain deceit would bring them to disorder, *Col.* 2. 8.

5. Because when any disorder grew in the Church, he took such care to have them corrected, *Titus* 1. 5.

6. Because he saith, his word was not yea and nay, 2 *Cor.* 1. 18. as fallible mens are now, being guided in his orders by an infallible spirit.

So that to ask, whether *Paul* would not have prohibited the Churches to hold communion with unbaptised persons, is to ask, whether *Paul* would not pull down with one hand what he buildeth up with another.

But

But good Reader, Mr. *Goodwin* asketh us one question, and I would ask thee another, and it is, whether thou dost not think, in thy conscience, Mr. *Goodwin* hath the wrong end of the staffe in this controversie? and whether the putting this question do not discover it? and who it is that buildeth upon light conjectures, loose suppositions, presumptuous self-imaginations, Mr. *Goodwin*, or his poor brethren of the dip, as he calleth them?

Your thirteenth Consideration for substance this:

Baptisme is at some seasons offensive, burthensome and grievous to the flesh, and that for Men and Women, especially being weak and tender of constitution, to submit to it in winter and cold seasons, is as expresse a tempting of God, as passing through the fire would be.

To which I answer, 1. Experience hath proved this to be the vainest insinuation of all the rest, there being not one person, that I ever yet knew since we came into this way, young or old, though baptised in the depth of winter, that ever suffered any thing in their health, to the value of the least hair of their head; yea, some that have been aged and weak in body have professed, that since the time of their obedience to Christ in this Ordinance of his, they have not found those weaknesses that formerly they were troubled with, no question (but in case of sickness) God will have mercy and not sacrifice, and God will accept the wills of such

such for their deed: but will that excuse those that are in health? or doth Mr. *Goodwin* think, that scores of persons, I might say hundreds of aged and weak persons, that have been baptised without dammage, might have pass'd through the fire with as little hurt, or if indeed Mr. *Goodwin* hath reason to judge the danger to be so great?

Then 2. Is it not a notable Argument, to perswade Mr. *Goodwin* to cast in his lot with these men, because these God knoweth above all the Professors of Religion in the world besides, because though miracles are ceased, and dead as to others, yet it seemeth are alive to them, and they daily find the manifestation of Gods out-stretched arm for their preservation, that as God took care of the Jewes, when they went up to worship at *Jerusalem*, that it should not enter into the heart of their enemy to invade their Land, so doth he order the element of water, that the worshippers of Christ, by being born of it, shall have no losse, their bodily health shall not be invaded by it.

But 3. It is very true, that the spiritual design of Christ in Baptisme, being partly to represent Christs death for us, and to oblige us to the death of all sin, it hath pleased him, and that in great wisdome, to order the buriall of the body in the element of water, that the bitter sufferings of the Lord Jesus for sinners may be remembred, by the help of that sensible sign, wherein Nature hath a gentle tast of some suffering, though not at all to its inconvenience. And whereas you say, that Baptisme was ordained for Disciples of the first peep out of the shell, and greatest weakness in the faith, and from thence argue, that surely Christ intended it not to be so offensive to the flesh, and the rather, because the other Sacrament, which yet is ordained for the strong, is of a more welcome import.

To this I answer. 1. 'Tis true, Baptisme was ordained for young Disciples, but that this is any Argument, why it should not be grievous to the flesh, I understand not, I am sure it is not scriptural; Christ saith to those that are young Disciples, *Luke* 9. 23. and he said to them ALL, *If any man will be my Disciple, let him deny himself, take up his*

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crosse daily and follow me: and to those that were looking towards Christianiy, Christ putteth the worst to them, and therefore would have them sit down and cast up the cost.

In the 8. of *Math.* 20. To the Scribe that said, *Master, I will follow thee whithersoever thou goest*, *Jesus saith to him, the foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head.*

But 2. Why you should say the other Ordinance is provided for the strong, as if it were so appropriately to them, and exclusive of the weak, (or otherwise where lieth any strength in the Argument) this is not onely unscripturall, but anti-scriptural, *Acts* 2. They all both weak and strong, all that gladly received the word and were baptised, continued in the Apostles doctrine, and fellowship, and breaking bread, and prayer, and indeed more for the weak sake than the strong, who had less need; and so I appeal to the conscience of the judicious Reader, what weight there is in all this Argument against us, and whether these be not carnal complaints against the hardness of Christs yoak, and the fruit of such workings of heart as was found in *Peter*, *Math.* 16. 22.

Your fourteenth Consideration for substance this:

THat *for persons to mistake in the matter of Baptisme, so as to judge they have no need to be baptised after believing, because they judge themselves sufficiently baptised in infancy, is a mistake of a venniall nature* (*because almost all the*

judicious, learned and grave, all the zealous, faithful and beſt conſcienced Chriſtians and Servants of God, throughout the world, Fathers, Martyrs, Reformers and others, for ſixteen Generations together, even from the dayes of the Apoſtles, until now) have been ſo miſtaken.

To which I anſwer. 1. The Apoſtles did foreſee in their time, that there would be an apoſtaſie from the primitive practiſe in the worſhip of God, as well as the primitive faith for doctrine; the myſtery of iniquity beginning to work very early, which was the reaſon of thoſe items, to hold faſt the Ordinances, 2 *Theſ.* 2 14. and *Col.* 2 6. and to beware of Philoſophers, that would carry them from the ſimplicity of the Goſpel.

Accordingly it did fall out, many departures there were even in the Apoſtles dayes, 1 *John* 2. 19. and more foretold, amongſt which, this of Infant-ſprinkling is one, wherein there hath been a palpable deviation from the rule, which yet notwithſtanding many worthy men ſuffered, ſuppoſing the Church to have power to make alterations in matter of Ordinances: *Calvin* himſelf acknowledgeth, that the liberty of ſprinkling (whereas the antient cuſtome was dipping) *the Church took to her ſelf*: And Mr. *Bedford*, as Mr. *Baxſter* reporteth, p. 301. of plain Scripture proof, flieth to tradition for proof of Infant-Baptiſme; One Doctor *Eck*, againſt the new Church Orders in the upper Marqueſdome and Territories of *Noremburge*, writeth, *That the Ordinances, concerning the Baptiſme of Children, is without Scripture, and is found to be onely a cuſtome of the Church*, with a cloud of other witneſſes, yea, even *Luther* himſelf the great Reformer, in his book of Anabaptiſme, acknowledgeth, *That it cannot be proved by ſacred Scripture, that Childrens Baptiſme was inſtituted by Chriſt, or begun by the firſt Chriſtians after the Apoſtles, for many yeares ſince it*

Com. upon Acts 8.

came

came to be in uſe in the Church, ſaith he, *and was eſtabliſhed by Pope* Innocentius: And yet for all that he allowed of it, ſo that though he was a godly man, and a great Reformer, yet allowed of alterations in worſhip upon that ground, which Mr. *Baxſter* abhorreth to doe: now Mr. *Baxſter* thinketh he hath plain Scripture proof for Infants baptiſme, or he would not own the practiſe, becauſe he looketh upon the Scriptures as a perfect rule (as well he may) and all deviations from them in worſhip in ordinary caſes, but ſo many complaints againſt the perfection of Scripture.

2. If the judgements of the learned and godly be of ſo much conſideration, as that it may juſtly ſtop proceeding in the work of Reformation, why did it not curbe you from that frightfull tearing your ſelf off from the Nationall Church, which had been in reputation with the godly many hundred yeares, and that in the face of the Sun, and that when ſuch things were comparatively rare, to the ſcandal and great offence of your brethren of the Miniſtry, wherein, as I remember, you were pretty early, in leading the way of ſeparation from the womb that bear you, and the paps that gave you ſuck; or doe you think one of fourty of thoſe antiently godly and holy men, would have liked it, and yet for conſcience ſake you did it notwithſtanding.

3. This Argument becommeth not you of all men living, becauſe it is no new thing with you to leave the road, nay at this day, and in this book that I am now anſwering, you plead ſtifly for ſome things, which rendereth you more alone than we, in the point of denying Infant-baptiſme, namely, in denying, though not in plain words at length, yet in effect, that Baptiſme is the Ordinance of entrance into the viſible Church of Chriſt, and that a Church may be of as ſound a conſtitution without it as with it, and ordained upon the termes of the free-will Offering under the Law, wherein I beleive you have no fellow, except ſome Seekers, and ſome few perſons leaning that way; others that have gone before have ſtumbled at the ſame ſtone, and fell, and never riſe more, which ought to be like pillars of ſalt in the eye of all good men, to take heed of ſlighting and undervaluing any

Water dipping, p. 48. 61.

of the Ordinances of Jesus Christ, least because they receive not the truth in the love of it, I say, in the love of it, God deliver them up to a reprobate mind, and send them strong delusions, that they may beleive a lie.

But I hope better things of you, though I thus speak, and 'tis my earnest prayer to God for you, upon the bended knee of my soul, to shew you the evill of these arguings, that you may repent in dust and ashes before you goe hence, and be no more seen.

Your fifteenth Consideration followeth.

THat *Baptisme how duly soever administred, is no Church-maker, and that it doth not commend us to God or Men more than other Ordinances.*

To which I answer: Mr. *Goodwin* hath put his Considerations into many parts, so that they go for twenty three, as if he had abundance of reason on his side in this matter, wherein he argueth against us, whereas many of them run into one, and for substance are the same, so that a particular answer to every one must needs cause abundance of repetition, and going over and over the same thing. That Baptisme of it self is a Church-maker, I am as farre from thinking so as you are; no, men must repent from dead works and beleive towards God, or else no fit matter for the Church, though baptised, but that there can be any orderly joyn'd Church without Baptisme, though men doe repent and beleive, is that I argue against, and have given a large account in my Answer to your third Consideration and twelfth; and as for

for the other part of it, that it doth not commend us to God nor men more than other duties, in my Answer to your eleventh Consideration, you have a full answer to this plea also.

Your sixteenth Consideration for substance this:

THat you have no need of Baptisme after Repentance and Faith (which you call new Baptisme) because your old sprinkling in infancy is as effectual to all ends and purposes of Baptisme, which you reduce to three heads: 1. For declaring persons the professed Disciples of Christ. 2. For obliging persons to be the loyall Disciples of Christ, in which they covenant so to be. 3. For matter of edification and comfort to the inner man.

To which I answer, by denying utterly that Infant-sprinkling is as effectual to all or any of the ends and purposes of Baptisme, as the true baptisme of persons after faith and repentance, neither is there any weight in your Argument to that purpose.

1. You say it declareth you with more advantage than ours to be the professed Disciples of Christ to the world.

And

And that 1. Becauſe yours the world knoweth, ours is a kind of Barbarian to the world.

2. The generality of men doe not look upon it as any thing more ſignificative, of owning the Name and Faith of Jeſus Chriſt.

To both which Arguments I anſwer. 1. To that plea, that the world is better acquainted with your way than ours.

'Tis moſt true, that yours being from the world, the world muſt needs know and love it better than ours, becauſe it is her own, and ours being from heaven, to which the Spirit of the world is a ſtranger, no marvell if it be a barbarian to them, but whether the worlds natural liking and greedy falling in with yours, be not an Argument of its carnal, earthly original, and on the contraty, its diſliking ours, be not on the contrary a probable though not demonſtrative Argument of the heavenly pedegree of it, let the Scriptures judge, *John* 15. 19. *The world loveth her own; becauſe ye are not of the world, therefore the world hateth you.* Of this onely by the by.

But how cometh Mr. *Goodwin* to conclude from the dear acquaintaince the world hath with Infant-ſprinkling, above what it hath with Beleivers baptiſme, that therefore Infant-ſprinkling is more efficacious, to declare perſons the profeſſed followers of Jeſus Chriſt, then Baptiſme after faith, ſince in the baptiſme of Infants, there is no profeſſion made at all, by which the world ſhould take any cognizance of the parties belonging to Chriſt, neither is the poor creature capable of making any? ('Tis true, the Biſhops being aſhamed of Baptiſme without profeſſion of faith, deviſed a remedy by allowing Sureties, who they called God-fathers and God-mothers, which being a piece of ſuperſtition too groſs for the light of this day, it is gone off the ſtage without much regret.) Whereas in the true Baptiſme of the New Teſtament ſealed in Chriſts heart bloud, the party himſelf; (and not another for him) being a beleiver, made a diſciple by Teaching, maketh publick profeſſion of his faith in Chriſt, as you ſee the Eunuch did, in his own perſon, and declareth

Act. 8.

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his willingneſs to accept of Chriſt, on his own terms, and to be liſted in his army, and voluntarily *putteth on Chriſt* Gal. 3. 27. thereby (which is the Scripture expreſſion) as a ſervant putteth on his Maſters Livery.

Who then (that is not beſpoke) but will judge, that Baptiſme into Chriſt after faith, at a mans own requeſt (in the preſence of God, Angels and men) is more to declare ones relation to Chriſt, than the paſſive, ignorant reception of it in infancy.

But to come cloſer, and to take light from the Scripture, what it is that both maketh a man called Chriſts Diſciple, and what it is declareth him ſo? now 'tis plain by the Scripture, that as following the inſtructions and examples of Chriſt, maketh a man called his Diſciple, *Luke* 9. 23. *John* 8. 31. So alſo doth it moſt ſignificantly declare our diſcipleſhip to Chriſt: The Scripture is as expreſſe for this as for the other, *By this ſhall ALL men know that ye are my Diſciples, if ye love one another AS I have loved you*: If they would take his counſell to love one another, eſpecially if after his own example, AS he had loved them, then he ſaith, *By that ALL MEN ſhall know*, they ſhall not onely be his Diſciples, but ALL MEN *ſhould know*, that they are his diſciples: So that we have a plain rule laid down in Scripture, to guide us, what it is that doth, with advantage, declare men the profeſſed diſciples of Chriſt, and that is the walking after him according to his word, what made the Jews known to be the diſciples of *Moſes*, but the following of his doctrine, and example: Have we then any thing more to do, to determine this, but onely to lay the two waies, to the rule; for how can any one imagine with any ſhew of reaſon, that walking contrary to Chriſt, ſhould declare perſons his diſciples.

If then believers baptiſme and that by burying the body in water, be that the Scripture ſpeaks of, as that wherein we follow Chriſt, and are one with him, which I have proved already, and as for Infants ſprinkling, not a word of it in all the New Teſtament, then out of all controverſie, the

way

Col. 1. 18. way to declare men the disciples of Christ, is to go our way, because Christ walked this way, as we have proved already, and therefore all that will be called Christs Disciples by Baptisme, must go this way and no other.

But you say the world looketh not upon beleivers Baptisme by dipping as any thing more significative of owning Christ, but the contrary, even disobliging them rather, from what their first baptisme obliged them unto than otherwise.

To that I answer, how willing you are to affirm things loosely, that is like to reproach this cause, is much more plain, then the truth of your affirmation, and whether it be not so, I leave the world to judge.

Further to this cruel insinuation against the poor people and way of God, whereby you seek to pervert the strait wayes of the Lord, I shall say little, but Lord lay not this sin to your charge.

Suppose they should do so, ought the errors of men to be indulged or corrected? onely let me mind you of your own words, which, as at many other times, so at this, rise up in judgement against you.

Sir, in one of your Letters to Mr. *Tho. Goodwin*, p. 11. you have these words, *If we judged it any advantage to the truth and cause we maintain against you, we durst vye morrall imputations with you, and are confident, that we could assign and suggest against you, both as many and as likely indirect and fleshly grounds for your departure from us, as you can against us, for keeping our first standing and profession. BUT the truth will never be made GREAT by such demonstrations or arguments as these on either side.*

If Mr. *Goodwin* thinkes the truth will never be made great by such demonstrations as these, it is because he judgeth there is no reason why it should, and if so, as on the one hand it condemneth him for using them, so on the other hand it justly begetteth suspition of error concerning that opinion, that such Arguments are used to maintain.

But

But to proceed, you say; that as to another end of Baptisme, namely, the obliging persons to be the loyal Disciples of Christ, you say, your Infant-sprinkling or baptisme is as operative that way upon the Conscience, as our Baptisme is upon ours, or would be upon yours, if you should come under it.

Here is two things affirmed, but neither of them proved, nor indeed is it possible to prove them; one is, that your Baptisme is as bearing upon your conscience to become Christs Disciples, as our Baptisme is upon ours; this is a thing which you affirm at randome, not knowing how the baptisme of those, that are indeed rightly baptised, and that take up the wayes of God in uprightness, I say, how it bears upon them, nor ever are like to doe, because your prejudice is grown so great that you know not how to interpret any action they doe charitably, nor scarce word they say.

Another thing you affirm is, that your Infant-baptisme is as bearing upon your conscience, as ours would be if you came under it; and how can you tell that without tryall?

Truly Sir, I should hope, that passing under that figure, wherein is so fully represented Christs death, burial and resurrection, and your death, burial and resurrection with him, being approached unto in the Name and fear of God, and in obedience to Jesus Christ, that it might be a meanes of killing that spirit of envy that heareth your pen in many of your controversall writings, to the dishonour of God, and discredit of the opinion you maintain in them: the first is wayes of truth, as they have no need of the crooked wayes of sinne to build them with, so they are never like to be built by them.

But thirdly and lastly, You say, your Infant-baptisme is as edifying and comforting.

To which I answer: You must first prove it to be of Christs appointing, or else you impose upon us to beleive, that the Spirit of God, which is the Spirit of edification and comfort, will take as much pleasure to concurre with mens inventions, as his own Ordinances, which is quite con-

Mark 7.7. trary to the Scripture, *In vain doe they worship me, teaching for doctrines the traditions of men.*

But 2. You say your sonnes have thriven under that Baptisme. 'Tis probable so, but that doth not prove it was by the meanes of Infant-baptisme (of which you are ignorant, whether ever any such thing was done or no) onely that you have heard so (if this arguing be like Mr. *Goodwin* in other things I am much mistaken.)

Christ telleth the Jewes, *John* 6.49. *That their Fathers did eat Mannah in the wildernesse, and are dead: but can any body gather from hence, that their death was caused by the eating of Mannah?* These are your own words, p. 44. Of *Water dipping*: And is not your reasoning in this place much after the same manner? you were baptised in Infancy, and thrive in godlinesse when grown up to yeares of discretion; but it no more followeth, that your thriving in godlinesse was by the meanes of your Infant-baptisme, than that their death was caused by eating of Mannah.

And is it likely, that ignorant worship of God should have any lively operation upon the soul, much lesse, that it should have as much as that which is done knowingly and voluntarily, and beleivingly, the soul having communion with God in it?

And why may you not as well say, that hearing Sermons in infancy is as edifying as at age? I know not; Infants would understand as much of the one as of the other; and when grown up, it might be told them what was (said) then, as well as now they are told what was (done) then in Baptisme; is the darkness of the darkest night more void of light than this proposition is of truth? Reader judge.

Your

Your ſeventeenth Conſideration for ſubſtance this:

IT doth not appear from Scripture, that any Church of Chriſt, or embodied Society of Beleivers was commanded by Chriſt, or the Apoſtles to be dipt, nor yet threatned or reproved for the non-practiſe of dipping.

Anſwer: It is very true, becauſe the Apoſtles did not uſe to ſpend their breath in vain, they would not command that to be done twice, which Chriſt had ordered to be done but once, nor to reprove where there was no cauſe.

If you would have the Reader feel any weight in this Argument, you are bound to find us a Society of embodied Beleivers undipt, which is a task too hard for you, but yet this light ſuppoſition is the very foundation of your Argument, which being rotten and ſandy, the building falleth of it ſelf, I need ſay no more to it.

Your eighteenth Consideration for substance this:

THat it is more than any of us will be ever able to prove, that there is any precept of Christ, whereby it is made sinful for any person whatsoever not to be baptised in one form or other.

1. Because it can be no sin to be undipt, whilst there is no legal Administrator. 2. Because the Commission to baptise is given to the Apostles onely. 3. Because they were not enjoyned to baptise any person against their will. 4. It is hard to know what is the Antecedent to the Pronoune THEM in the Commission, or whom, or what persons they are whom our Saviour here authorizeth his Apostles to baptise. 5. In the Commission is no Command laid upon any person to be baptised. 6. Neither doth it appear from those words, teaching them to observe whatsoever I have commanded you, that the Apostles did teach Beleivers to require Baptisme of them. 7. It appeareth not, that the Apostles in the course of their Ministry, did ever teach either

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Church or perſon to ſeek baptiſme at their hand. 8. *Though that ſhould be granted, yet it followeth not, that it was a ſtanding law for all Paſtors and Teachers to the worlds end.*

1. *Becauſe it fully appeareth, that water-baptiſme was never intended by God, but either onely or cheifly, for an introductory or planting Ordinance, at its firſt coming unto a City or Nation, till it ſhould get ſome conſiderable rooting and intereſt among them, not for a ſtaple Ordinance in one and the ſame place, with many other ſuch like Pleas as this is, to render it doubtful.*

To which I anſwer, but with much grief of heart, to find ſuch noble parts and abilities, as God hath endowed you with, ſo deſperately engaged in ſo bad a cauſe.

But Sir, if I prove by the Scriptures, that it is ſinful for Diſciples to remain unbaptiſed, and that by the precept of Chriſt, then all your farre fetcht pleas will fall to the ground.

To prove then by the Scriptures, that it is ſinful by the precepts of Chriſt, that his Diſciples ſhould neglect Baptiſme, I prove from the 2. *Acts* 37, 38. that the commandments of the Apoſtles are to be looked upon as the Commandments of Chriſt, it appeareth, in that they had them from Chriſt, *Acts* 1. 2. *Untill the day in which he was taken up, after that he through the holy Ghoſt had given commandments unto the Apoſtles whom he had choſen,* paul, 1 *Corinth.* 11. 23. pleadeth, what he delivered them he had from the Lord. *Peter* therefore, 2 *Pet.* 3. 2. ſaith, he wrote to them, meaning the ſcattered Diſciples, *to ſtirre up their pure minds by way of remembrance, that they might be mindfull of the Commandments of US*, ſaith he, *the Apoſtles of our Lord and Saviour:*

Saviour: besides the foundation of Religion laid by Christ, and that laid by the Apostles, the Spirit in Scripture maketh one and the same, 1 *Cor.* 3. 11. *Other foundation can no man lay, than that is laid, which is Jesus Christ*: Now the same Apostle to the *Ephesians Ephes.* 2 20. saith thus, *And are built upon the foundation of the Apostles and Prophets*. So that to build upon Christs doctrine, and the Apostles doctrine, is the same, and that for the reason specified. I conclude then, that if the Apostles command every one to be baptised, then Christ hath commanded every one to be baptised.

But the Apostle *Peter* in the 2. *Acts* 38. when the Disciples that were pricked at the heart by the word preached, asked him what they should do, He commandeth them to repent and be BAPTISED EVERY *one of them for the remission of sins*. So that here is a plain positive command to all and every of the persons, at whose heart the Word cometh, not onely to repent, but to be baptised. If sin then be the transgression of the Law (which the Apostle saith it is) and that the Apostles Commands are Christs, and that the Apostle hath commanded every one that repenteth to be baptised, then doth the conclusion lift up its head, that there is a precept of Christ in Scripture, whereby it is made sinful for some persons to remain unbaptised.

But it may be Mr. *Goodwin* will object, 'Tis true, this was a command which lay upon those new Converts as a duty, but doth that prove it lieth upon us?

I answer: Yes, if the duty of repentance lie upon us as well as on them, for they are both put together by the Apostle, and if the precepts of the Apostles to the primitive Churches in any thing be precepts to us, then is Baptisme as well as other things; for as Repentance and Baptisme are both enjoyned to the first Churches by the Apostles, so are they both put together in the Commission, *Matth.* 28. 19. Disciple me all Nations, baptising them: and *Mark* 16. 16. Goe and preach to every Creature, He that beleiveth and is baptised shall be saved; and the same presence promised to the end of the world,

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as well to baptising as to teaching: Mr. *Baxter* saith, *by the end of the world to understand a period of time, is a piece of impudent violence.*

This then is my first Argument for the standing of the Ordinance of Baptisme, it is joyn'd with Teaching in the Commission, and Christ saith, *what God hath joyn'd together let no man put asunder*: But God hath joyn'd Baptisme and Teaching together, and for any man to presume to part them, what is it but to offer an affront to the great God, and God will surely reckon with them for it first or last, how many are there of such, that for slighting Christ in his Ordinances, which was the first stone they stumbled at, have had strong delusions sent them by God, that they might beleive lies, and since proved forlorn, wofull spectacles of Gods indignation. Saltmarsh *and his followers.*

But, to set home this Argument for the standing of Baptisme as long as Teaching, I shall use Mr. *Goodwins* own words, upon which I would fix the eye of the Reader: *No Authority can discharge or dis-oblige, but that which is either greater than, or at least equall unto that which bindeth.* *Water dip.* p. 12.

If so, then are you not bound by your own principle, to find us out an Authority, equall to Christs, that hath discharged Baptisme, which is by so great an Authority enjoyned, as is Christs the Lords, the great Judge both of quick and dead, which I am sure is impossible for you to do, and therefore Baptisme standeth in full force and vertue; and all your suggestions rendring it doubtful, must not, nor will not go for gold, but dirt, except with some, that in matters of Religion are neither hot nor cold, which luke-warm temper God abhorreth, and without repentance will one day spue them out of his mouth.

Good Reader let but thy esteem of Baptisme stand, till Mr. *Goodwin* shew us an Authority, equal to Christs, that hath discharged it, and I will promise thee, that mine and thine shall fall together.

My second Argument to prove Baptisme standing is this:

That opinion which tendeth to the destruction of all Religion can never be the truth, but to conceive Baptisme out of date, tendeth to the destruction of all Religion.

That to conceive Baptisme out of date tendeth to the destruction of all Religion, I demonstrate that thus:

1. By dividing Religion into two parts 1. That which is external, standing in the exercise of external Ordinances; and 2. That which is internal, standing in a holy frame of heart and life.

Now that to conceive Baptisme out of date tendeth to destroy the external part of Religion, I prove it thus:

If the standing of Teaching, and breaking bread, and other acts of Church fellowship, have no other foundation, but what Baptisme hath the same, then to conceive Baptisme out of date, is to disparage the standing of all the rest, as out of date also, because the same God, out of the same infinite wisdome, ordained Baptisme that ordained breaking bread, and all the acts of Church-fellowship, nay, he hath cast some degrees of honour more upon Baptisme, than upon some other of the Ordinances, in as much as he singled out Baptisme from some others, and put it in the Commission by name with Teaching, and ordained it in some sence or other, to serve the grand interest of remission of sins and salvation, and gave such a particular charge to have done with so great solemnity, even, *In the Name of the Father, Son and holy Spirit.*

Acts 2.38. Mar. 16.16. Mat. 28.19.

Now what is the foundation of the standing of any of the Ordinances, but the unrepealed Word of God, which as much respecteth Baptisme as any other; therefore disparage Baptisme and disparage all, they live, they die, they stand, they fall together.

But 2. That to conceive Baptisme out of date, tendeth to the destruction of the more spiritual part of Religion, namely, that which consisteth in a holy frame of heart and life: I prove thus,

If

If the use of Ordinances be the soules edification, then to dis-use them is the way to make havock of all our spiritual treasure; but to conceive Baptisme out of date, is the way, not onely to disuse that Ordinance, but all others, because they all stand upon the same bottome, as I have proved already.

Now that the use of Ordinances is the edification of the soul, appeareth by many Scriptures, *Ephes.* 4. 11, 12, 13, 14, 15, 16. and that Baptisme by name hath a rich tendency to edification, I have proved already at large, by shewing the design of God in it, which is to affect the heart by the death, buriall and resurrection of Christ, in that Ordinance SEEN, as well as in the Gospel preached those truths are HEARD, with other respects of edification, which I shall not now mention.

But for more full satisfaction at this point, let me give Mr. *Goodwins* judgement concerning the edifying nature of Baptisme, p. 26. of his water dipping.

1. That it is operative to the engaging the judgement and conscience to become the loyall Disciples of Christ.

And 2. the building up of the inward man in grace and peace.

If so, how cometh so many suggestions from you, rendering the standing of Baptisme doubtful? Hath Christ appointed more wayes of teaching the Gospel, and building up the inner man in grace than needs? and might you not as well think, that God intended to make darlings of the Christians in the first times, and but step-children of all the rest of Beleivers to the end of the world, as to think, that he would take from them any part of the meanes of their edification and spiritual comfort, and not give them others in the room?

I conclude then, and I hope with evidence clear enough, that Baptisme was not onely intended by God for an introductory Ordinance to last for a time, but for a staple standing Ordinance with Teaching to the end of the world, and that too ordained for the Creatures good, and consequently as sinful a thing to neglect it, as it would be to neglect ones daily bread.

If all that hath been ſaid be not enough to ſatisfie the Reader concerning the ſtanding of Baptiſme, I referre thee to Mr. *Baxſter*, who hath in his book of Baptiſme offered ten Arguments, all grounded upon the plain Text of Scripture to prove it, and in the end concludeth thus, *I will add no more becauſe it is but on the by, and becauſe this is ſufficient to thoſe that can judge of Scripture evidence when they hear it, and will be ruled by it, when they know it, and for others, it is not many words that can cure their diſeaſe.*

P. 542. *Of plain Scripture proof.*

And if any body think me over zealous in this matter; let them conſider the words of *Calvin*, p. 208. of his Commentary upon the *Acts*, though he doth moſt ingenuouſly confeſs, that *ſince the beginning the Church did grant liberty to her ſelf to CHANGE the Rites*, meaning, from *putting all the body into the water to ſprinkling*: Now the uſe ſaith, *he is to ſprinkle the body on the head.* But though they took the boldneſs to do that which *Calvin* juſtifieth the Church in, yet for the continuance of Baptiſme it ſelf, *we ought rather*, ſaith he, *to fight a hundred times to death for the ceremony it ſelf of Baptiſme, in as much as it was delivered us by Chriſt, then that we ſhould ſuffer the ſame to be taken from us.* But I ſay, that there is the ſame reaſon to fight a hundred times to death for the right ſubject, and the right form of adminiſtring it. 1. Becauſe God is wiſer than men, and becauſe any body with half an eye may ſee, that the change from dipping to ſprinkling fruſtrateth the great deſign of Chriſt in the Ordinance it ſelf, as I have ſhewn already, and in a manner maketh it uſeleſs; and becauſe changing of the Ordinances we find to be a hainous provoking thing to God of old, *Iſaiah* 24. 5. *The earth mourneth and fadeth away, the earth alſo is defiled with the Inhabitants thereof, becauſe they have tranſgreſſed the Lawes, CHANGED the Ordinance.* Mark, not for a totall laying aſide of them onely, but for tranſgreſſing the rule, and changing them, yea, the 29. 16. Mark, how hainouſly God taketh the wiſe mens turning things upſide down; I ſay, mark all yee wiſe men and conſider, *Surely your TURNING things upſide down ſhall be eſteemed as the Potters clay*: yea, he threat-

eneth

eneth at the 14. verse for this very reason, that their FEAR (that is their worship) was taught after the precepts of men; *The WISDOME of their WISE men should perish, and the understanding of the prudent should be hid*: And if any one ask, why God was so severe upon this account? the conclusion of the 16. verse telleth all, *Shall the thing framed say of him that framed it*, HE HAD NO UNDERSTANDING? This then is the account God maketh of mens changing the Ordinances, that it is a reflexion upon God, as if he wanted understanding, changing Gods Lawes is no other, but a charging God with that weakness, which poor fallible men are subject unto, which maketh them many times upon experience to change theirs.

Come close then oh world, and discern the difference between us and our adversaries, and judge, whether our brethren, that *hate us, and cast out our name as evill*, have any just ground for what they doe; the difference is easily seen, they have changed the great Ordinance of Baptisme, thou seest *Calvin* honestly confesseth it, whereas we think Christ wiser than *Calvin*, or the Church he speaketh of, and have we not reason for it? and that instead of changing his Laws, it becometh us to be humbly obedient to his Lawes, and do not we do well in it? They think they have mended the Ordinances, we think they have spoiled them; and do plainly see, the ground of their first tampering with them, was pomp, profit and ease; and that it is our duty, on Christs behalf, to endeavour with all our might the recovery of them to their primitive purity. Jude the 3.

As I have given thee, good Reader, the judgement of *Calvin* as to the form of baptising of old, so take his words about the subject, p. 207. of his Commentary upon the *Acts*, If Baptisme be given without faith, whose seal it is, *It is* BOTH A WICKED AND TOO GROSSE A PROFANING; 'tis true, for reasons which were so to himself, he was for Infant-Baptisme notwithstanding; but the reason he giveth, is no more a proof to us, than *Abrahams* begetting *Isaack*, proveth we

shall have new heavens and a new earth. Learn'd *Ursin* advising when Baptisme is rightly and lawfully used, saith,

P. 414. Catechis. *It is, when the Rites instituted by Christ in Baptisme are not* CHANGED; And saith further, that *the Sacraments are no Sacraments where they are unlawfully administred.* Now compare these two learned men together; *Calvin* saith, the Church hath changed the Rite from dipping to sprinkling, and *Ursin* saith, that where there is change the Sacraments are no Sacraments.

If then *Calvin* say true (whereof there is no doubt) that is, that the primitive practise was dipping, then in *Ursins* judgement, the Ordinance being changed to sprinkling, it ceaseth to be any thing, and so all sprinkled persons are unbaptised.

P. 414. Of Catechis. Further as to the subject, *This condition is added* (speaking of beleiving) *unto the promise, for they who are baptised cannot receive that which is promised and sealed in Baptisme, but by faith, so that without faith, neither is the promise ratified, nor the Baptisme* AVAILABLE: he goeth on, *In these words is noted briefly the right use of Baptisme, in which right use the Sacraments are ratified to them, which receive them with a true faith; but in whatsoever corrupt and unlawful use and administration, the Sacraments are no Sacraments.* Note well, *BUT ARE SACRAMENTS TO THEM ONELY WHO RECEIVE THEM WITH A TRUE FAITH.*

But if any body say, why but yet *Ursin* was for childrens Baptisme, as well as *Calvin*: yes, he was; but mark the ground.

P. 410. Catechis. Mark the hole he slippeth out at. *Whereas they say,* (meaning the Antipædo Baptists) *that unto the use of Baptisme faith is required: We grant it; but yet distinguishing of faith, so that we say,* faith he, *actuall faith is required in those of understanding, but in Infants is required an inclination onely to this actuall faith*: afterwards thus, *Faith is in Infants potentially, and by inclination.* Thus by the help of this distinction, he hooketh in the baptisme of Children. But will this satisfie the conscience of any considerate Christian? where is an inclination to beleive made;

the condition of Baptisme, for any body young or old, in Scripture? Is there such a word? and if there be none, as surely there is not, are these men ruled by the Word, or rather do not they rule it?

Or is there any such thing in Infants, as an inclination to beleive? Is it not the judgement of these men, that all Infants are born children of wrath by nature, dead in sins and trespasses, as dead to any thing that is spiritual, as a dead man is to natural? if so, how come they to conceive of such their inclination to beleive, which is a spiritual thing? and who can tell of any inclinations in Infants to one thing or other? can any body tell by experience of any inclinations they had in infancy? What a wofal ground is this to administer Gospel-Ordinances upon,

Or is the next any better, though they have not faith actuall, yet they have potential faith, and is that any more than to say, they may beleive one day? and is not that the condition of Pagans and Infidels? and shall they be baptised upon that ground? doth not this arguing savour of that philosophy and vain deceit *Paul* warneth the *Colossians* of, by which they were in danger of being carried after the rudiments of the world, and not after Christ? Good Reader, dost thou not perceive it, I know that thou perceivest it?

But this is too great a digression, I should now return to Mr. *Goodwins* pleas, which render the standing of Baptisme doubtful, but that labour is saved, because I have proved already the continuation of Baptisme with Teaching, I hope, to the satisfaction of all unprejudiced minds: and because my Brother *Allen* hath lately published a Book, called, *Satisfaction for Seekers*, where the case, touching an Administrator of Gospel-Ordinances in these times, is handled, with many other questions thereabout of near affinity to these pleas of Mr. *Goodwins*, or rather the Seekers, which Mr. *Goodwin* hath espoused, and put so great a countenance upon them, as if they had so much weight in them, as to make the matter difficult, whether the Ordinance of Baptisme be standing or no.

Consider

P. 31. Of Water dip.

Consider his words, *we do not intend that any thing hitherto argued, should be taken for a demonstrative or positive proof, that the Ordinance of Baptisme is now extinct, or not administrable without sin in the world.*

He confesseth they are not a (demonstrative) proof of the death of Baptisme; but it seemeth they goe a great way, and say a good say to it; the truth is, Sir, you fear not to make great adventures to come into your end, you seem willing, not onely to be content to part with Baptisme, which *Calvin* saith, one would fight to a hundred deaths rather than loose, but to hazard the repatation of all the Ordinances, rather than the true Baptisme of the New Testament should advance in the minds of men (though the deceit of sprinkling be detected, that it can scarce look the light of this day in the face) what else meaneth your countenancing of the Seekers Arguments, which lie as well against all the Ordinances as Baptisme, and which heretofore you have trampled on like dirt.

Sir, you say to Mr. *Edwards*, that his Gangrena made great joy in hell; whatever his Gangrena did in hell I know not, but I believe, upon good grounds, that your water dipping, especially this eighteenth Consideration, hath made more joy on earth, amongst the Seekers, Ranters, and all sorts of non-Churchers, than ever they had in all their lives before, by how much you excell the most, in parts, learning, wit, &c. by so much the more is their consolation, that you seem to feel weight in their Arguments, HEARK HOW THEY CLAP THEIR HANDS AND SING.

But to conclude, Sir, may not Baptisme say to you, as Christ to the Jewes; *for which of my good workes do you stone me?* Hath not God made the Scriptures concerning Baptisme upright, why then doe you seek out so many inventions.

Your

Your nineteenth Conſideration being of one heart and ſoul with the eighth, I ſhall wholly paſſe it over, referring the Reader to the Anſwer of that, in which he ſhall find the Anſwer to this alſo.

Your twentieth Conſideration for ſubſtance this:

PEter *being queſtioned for holding communion with* Cornelius *and his Company, by the Brethren of* Jeruſalem, *he juſtifieth it, by telling them, they had received the holy Ghoſt, as a teſtimony of their faith, and doth not ſo much as hint any thing of their Baptiſme in his juſtification, and with that account they were ſatisfied.*

To which the Anſwer is ready: 1. It appeareth clearly, theſe perſons the Text ſpeaketh of, were baptiſed perſons, *Acts* 10. 47, 48.

2. The Communion *Peter* had with them, was after their Baptiſme, for preſently upon the teſtimony of their faith, by Gods giving them the gift of the holy Ghoſt, *Peter* commanded them to be baptiſed in the Name of the Lord, which was the manner of *Peter*, and the reſt, in the courſe of their miniſtry.

Now if Mr. *Goodwin* could prove *Peter* broke bread with them between the time of their faith and Baptiſme, which is the matter Mr. *Goodwin* would prove lawfull by it, then it were

were something to favour his cause, but not home to the point neither; because an occasional act with some few persons will not justifie the constant proceedings of a Church.

But why doth Mr. *Goodwin* think, that this instance will prove mixt communion lawful?

Because *Peter* in his justification, when questioned for eating with *Cornelius*, insisted onely upon *Cornelius*, his having the holy Ghost, not his Baptisme.

To which I answer 1. The Scriptures silence doth not prove, that he did not mention his Baptisme, and insist on it too, because the Scriptures doth not contain all the Apostles sayings, *Acts* 2. 40. *With many other words did he testifie and exhort, saying*: So *John* the Baptist, *Luke* 3. 18. *with many other words.*

2. There was no necessity upon *Peter*, for the justification of his eating with *Cornelius*, to mention his Baptisme by name, though he could not have communion with him without it, because in those dayes, a beleiving person and a baptised person was presumed the same.

Paul proveth they all beleived, because they were baptised: *Gal* 3. 27.

And that 1. Because by the Commission of Christ all Beleivers were presently to be baptised, *Matth.* 28. 19.

And 2. Because none but such was the regular subjects of it, *Acts*, 8. 37.

And 3. Because it was the constant practise of the Servants of God, to call the Beleivers to Baptisme without delay, *Acts* 22. 16. So that the Apostles and Brethren understood him sufficiently, as to their Baptisme, by telling them of their having the holy Ghost as a testimony of their faith. If they did not take that for granted, it must be, either because they doubted his understanding of the Commission of Christ, or else his faithfulness in executing it, or else their will to be baptised, but there was no cause to doubt either, nor *Peters* understanding the Commission, or faithfulness in executing it, because they had experience before of *Peter*, in the case of the three thousand, *Acts* 2. 41.

who

who the same day that they gladly received the word were baptised; not their willingness, because *Cornelius* was so ready to obey God in every thing, that he had but a few fellows, so that the mentioning of his Baptisme would have been like a kind of an impertinency. Acts 10.33

3. There was no necessity upon him to mention their Baptisme by name, in his justification of eating with them, though he could not have communion with them without it.

Because it is common both in Scripture language, and common converse with men to include all appurtenances, in the mention onely of some cheif part, see for this *John* 5. 44. *Galat.* 3. 23. *Galat.* 3. 2. *Roman.* 10. 8. *Mat.* 21. 25. *Acts* 10. 37. Johns Baptisme put for his whole Ministry, *Luke* 7. 30.

Calvin calleth Baptisme an appurtenance of faith, p. 207. of his Commentary of the *Acts*. And no doubt this language was well enough known and understoood by the Apostles and Elders, so that having mentioned the holy Ghosts coming on them as a testimony of their faith, what need had he to draw it out in words at length, that they were baptised? and thus thou seest, good Reader, how Mr. *Goodwin* indulgeth every light appearance from the Scripture, being passionately desirous to make that strait which God hath made crooked.

Your twenty one Consideration for substance this:

THat *Pastors and Teachers were given by Christ, that all Saints, one or other should be perfected by them, and the whole body*

of Christ edified, then certainly they have all right to Church-fellowship, inasmuch as they have their callings onely by and resident in Churches, neither are they in any probable way of perfecting them, but onely when and whilst they are incorporated with them in their Churches respectively, Eph. 4.8,11,12.

To which I answer. 1. Its true, that Pastors and Teachers were given by Christ, that all Saints should be perfected by them; but it is as evident, the Saints this Text speaketh of, for whom they were given in speciall, to serve as Officers in the Church, and who had power to give them their call, they were such Saints as were of the visible body of Christ, who as they had other characteristical marks of the members of that body, namely, to have one God, one Spirit, one Hope, one Lord, one Faith, so one BAPTISME; consult the 4. and 5. verses of this 4. of *Ephesians*, which Text *Mr. Goodwin* groundeth his Argument upon, and you will find it so, and although other persons that were discipled by the word taught, but yet had not put on Christ visibly by baptisme into his Name. The gifts of Pastors and Teachers were given for the perfecting of them too, yet but secondarily, not primarily, those gifts primarily respect the body of Christ so marked, as before is noted; 'tis plain in the 12. verse, *For the edifying* of the BODY of Christ.

That unbaptised persons were not then reputed of the visible body of Christ, I have proved at large already, and although they might be Saints before Baptisme in the sight of God, yet in the account of the Church none passe for Saints till then, because their faith it self in Christ, which maketh Saints, could not be clear to the Church till then, and that because Baptisme being one of the beginning doctrines of Christ, and preached by the Apostles as a duty, with repentance and faith, and that in order to remission of

Heb. 6. 2.
Acts 2. 38.
Mar. 16. 16

sins

ſins and ſalvation (in ſome ſenſe or other) ſhould any man have ſtuck at it, and refuſed Baptiſme? what ground would the Church have had to look upon the faith of ſuch as ſound? nay, had they not all the reaſon in the world to doubt the ſoundneſs of it? becauſe the character of a true lively faith would be found wanting, namely, univerſal obedience, and they rejecters of the counſel of God.

Nothing in reaſon could appear as a ground to refuſe it, but the danger of the croſſe following it; I conclude then, that though the truth of their faith made them Saints before God, yet without publick profeſſion of their faith by Baptiſme, they were not owned for Saints by the Church, or any ſuch perſons whoſe faith was of the right kind, let their profeſſions otherwiſe be what they would be.

This is clearly the doctrine of the 3. *Galat.* 27. Ye are all the children of God by faith; FOR (mark) as many of you as have been baptiſed into Chriſt have put on Chriſt; he proveth their faith in Chriſt to be true by this, that they were not aſhamed to put on Chriſt, to bear his Name publickly, whatever it ſhould coſt them.

And then 2. Whereas he ſaith, AS MANY OF YOU as have been baptiſed into Chriſt have put on Chriſt. They and onely they, that were baptiſed into Chriſt, were judged by the Churches, as perſons that had put on Chriſt, in diſtinction from *Moſes*, and that had now embraced the Religion of the Lord Jeſus.

And although it be very true, that beleiving perſons are not in ſo good a way of perfecting by the gifts of Chriſts paſtors and Teachers, out of Churches as in Churches, yet that will not juſtifie the Church in breaking any of Chriſts rules for their admiſſion, their ſuffering is through their own fault, the mouth of God being open, and his heart enlarged towards them.

And thus good Reader, how eaſily maiſt thou ſee, that the Scriptures complain of the yoak, wherein Mr. *Goodwin* forceth them to draw.

Your two and twentieth Conſideration hath many parts, and for ſubſtance thus:

FIrſt, we underſtand by books and writings of ſuch authority and credit, that we have no ground at all to queſtion their truth, that the generation of men, whoſe judgements have gone wandring after dipping and re baptiſing, have from the very firſt originall and ſpring of them, ſince the late reformation, been very turbulent and troubleſome in all places where they have encreaſed to any numbers conſiderable, and wiſer men than I are not a little jealous over the peace of this Nation, leſt it ſhould ſuffer as other places have formerly done, from the tumultuous and domineering ſpirit of this ſort of men, ſo numerouſly prevailing as they doe. There is a ſtrong tide of report both from Ireland *and* Scotland, *that as farre as the intereſt and power, ſo far the inſolency alſo, and importune haughtineſs of that generation we ſpeak of, extendeth in both theſe Nations, and that all perſons, of what integrity or worth ſoever, who are not enlightned with their darkneſs, about their dipping, are trodden under foot like unſavoury Salt, and judged unmeet for any place of truſt or power with them, being allowed onely the preferments of drawing water and hewing wood. One of this faction or party in* England, (*and he no ſmall beggar neither*) *ſpeaking of a perſon, who though not of his judgement about the neceſsity of dipping, yet otherwiſe a man that had very well deſerved of that way in ſeverall reſpects, yet ſpeaking of this perſon, he ſaid, in the preſence of ſeveral*

several persons of quality, that He deserved to be hanged; *an Aphorisme consonant to a late saying of a Preacher of that way about the City, who in discourse with a person walking in communion with me about his judgement, and being as it seemeth worsted in the skirmish, at last recovered the lost ground with this in the like Epiphonema, that she might find her Church at Tyburn and the Gallows. These words I regard but as muck, notwithstanding it may concern others to look after the fire. But surely these men, when they come into their Kingdome of authority and power, will execute judgement without partiality; if so, then he that deserveth to be hanged must expect no better quarter than that of the halter; and if Justice be administred without partiality, all that are in the same condemnation of anti-dipping with him, may bear him company in the same expectation.*

Before I make particular answer to this Consideration, I must say, it cannot passe my observation, how strangely Mr. *Goodwins* zeal in opposing us transporteth him, how it maketh him forget his old brave sayings, wherein he certainly had the Spirit of God with him; he once said, The truth would never be made great by the suggesting of morral imputations against the enemies of it. Yea, in his Cautions for Reformation he beginneth, as well he may, thus; *They who intend a reformation, according to the Word of God, must take heed of admitting humane passions into their consultations*, For in *James* his divinity, *The wrath of man worketh not the righteousnes of God, that is,* saith he, MARK, *subjecteth a man to an incapability of doing that which is truly agreeable to his will.*

And doth not these words come home to Mr. *Goodwin*? for hath he not left calm reasoning from Scripture ground, and betaken himself to wrath, and the weapons of reflexion? his spirit being as it were of a light fire, no marvell

then,

them, if he manage this controversie upon termes so disagreeable to Gods will, and that become to shake hands with the old enemy of the truth, *Gangræna*, in many of his methods, and will heaven or earth like of it? He once said, *Gangræna* would be found a strumpet, of the race and lineage of the great scarlet whore, that the vine of the Author was as the vine of *Sodome*, and his grapes grapes of gall, his clusters bitter, his wine the poyson of dragons, and the cruell poyson of aspes: And hath not Mr. *Goodwin* now justified it?

But if the question be, How Mr. *Goodwin* hath justified *Gangræna*?

The answer is, by doing himself just as that Author did, which hath made some lift up their eyes to heaven and say, LORD, WHAT IS MAN, THAT THOU ART MINDFUL OF HIM? If the question be, wherein? it is answered.

1. By taking up disparaging reports against his brethren that never did him harm, and publishing them to disgrace their religion by. This was the great fault of Mr. *Edwards*, for which Mr. *Goodwin* reproveth him thus, p. 4 of Cretensis, *The form of those accusations Mr.* Edwards *hath levied against his brethren, is much more inexcusable than the matter of them. We do not read, that either* Cham *or* Doeg, *though sons of much unworthiness, ever traded with Satan for these black commodities, or compassed the earth too and fro, with their Eves-droppers, Agents or Factors, to gather up and furnish themselves with the sins or infirmities of the Saints, no, nor that they ever took up a report into their lip against any man, upon either the loose or malitious suggestion of others, BUT ONELY* (mark that) *RELATED and informed what themselves SAW WITH THEIR OWN EYES, and that casually, without any waiting the opportunity.*

But Mr. *Goodwin* hath not onely taken up a report against a man, but against many, even the generation, as he calleth them, that he is now writing against.

2. He hath not onely taken up these reports into his lip, but

but like Mr. *Edwards* he hath published them to the world in print, to be an everlasting monument of dishonour to them, which hainous sin of yours, against the royal Law of love, will be found agravated by these two notorious circumstances.

1. The matter of the story it self being utterly untrue, (though you did not think so.)

And 2. Against persons, many whereof have had honorable thoughts of you, and much love for you

Secondly, To convince you, that the same spirit or a worse acted you in writing this book, that inspired Mr. *Edwards* in his *Gangrena*, it appeareth by your drawing sore conclusions from words, upon suppositions, that are utterly false, *viz.* from hence, that a baptised person said of an unbaptised, he deserved to be hang'd (though it is not affirmed for what) much lesse is it affirmed, that he said, he deserved to be hang'd for not being baptised, and how unreasonable such a conceit is', I leave to any body to judge. Yet you conclude sorely, against the Baptists, upon that uncharitable presumption, thus, in these words, if so, then he that deserveth to be hang'd must expect no better quarter than that of the halter, and if justice be administred without partiality, all that are in the same condemnation of ANTI-DIPPING with him, may bear him company in the same expectation, which cruell conclusion, that if the baptised were in power, the undipt may look for the halter, all men may see you draw from that wrested supposition, that the baptised person should say of the unbaptised, he deserved to be hanged for not being baptised, the conclusion otherwise being no wayes drawable from the premisses.

Oh Sir, Truth is too noble a thing to desire such weapons to fight its battels.

3. Your likeness to *Gangrena* appeareth in this, that the faults of some that were the most unworthy of the Independents, be charged upon the generality of them, for which you belabour him thus; *Doe not all men know, that the composition of the world it self, and of all the parts of it, consisteth*

consisteth, ex fore, & fæce, *of what is excellent and what is excrement*, *for Mr.* Edwards *to judge of Indepency by the miscarriages, whether in practise or opinion, of some few, that its like are the retrimentitious part of that way, is, as if a man should make an estimate of Cheap-side by the channel that runneth in the midst of it, and give sentence against the holy and elect Angels by what is found in sin and wickedness in the devill: The most accursed hypocrites that ever the earth bare have been of the profession of Christianity, and yet Christianity the best of all professions*, with a great deal more to the same purpose, both rationall and pleasant to read.

But yet as if no such words had ever proceeded from Mr. *Goodwin*, or else that he had repented of them, he can now find in his heart to argue against the Generation, as he calleth them, of the Baptists, upon the account of the wild expressions of two persons instanced in, *But surely* THESE MEN: Again, *let no man think I doe not walk charitably to* THESE MEN: Again, *My conscience bears me witness, I have been freindly to* THESE *men*: Well Sir, the time will come, when you shall look upon these men, whom you have peirced, and mourn

4. Mr. *Edwards* stirreth up the Magestrate to suppress the Independents, which you do not in so many words, but you foment jealousies against them, and endeavour a frowning brow towards them, by your bitter insinuations, let all the world judge else by the words following: *That wise men are not a little jealous over the peace of this Nation, least it should suffer as other places have done formerly, from the tumultuous and domineering spirit of this sort of men*: and also after your two instances of persons here at home, thus *These words I regard but as muck, notwithstanding it may concern others to look after the* FIRE. Whereas amongst all the professors of Religion in the Nation, they are found to be as peaceable spirited, if not more, than any other sort of men, witness the Declaration of the Messengers and Elders of many Congregations, met in *London*, from many if not most parts of the Nation, published about eight or nine moneths agoe, speaking their peaceable disposition,

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as all the world may ſee that will read it: beſides, let but experience ſpeak to it, what fire have theſe men kindled for this many yeares, that the Nation hath had experience of them? wherein hath their turbulency, domineering and tumultuouſneſs of ſpirit appeared? nay, are they not branded this day by ſome for dulneſs in their generation, work, upon this very account, becauſe they are not of a more ſtirring ſpirit?

5. Your ſimilitude to *Gangrena* appeareth in this, that as he urged the writings of other men againſt the Independents to diſgrace their Religion, ſo doe you againſt the Anabaptiſts, p. 64. of his *Gangrena*, being part of a letter to him ſent out of the Country, *We have a few Independents in our Town, but we are more troubled with them, than ſome are with many, they are ſo* TURBULENT *and* VIOLENT. Juſt what Mr. *Goodwin* writeth from other men, concerning the Anabaptiſts, the ſame doth Mr *Edwards* write from men, concerning the Independents, which was, that they were proud, turbulent, and every wayes ſtopping the progreſs of the work of Reformation. But Sir, will not after ages give as much heed to the writings of Mr. *Edwards*, and Mr. *Jenkins*, and Mr. *Walker*, in your diſparagement, as you now do to the writings of *Luther* and the reſt, &c. to the diſparagement of the Anabaptiſts? if they do, what manner of man will you be in the thoughts of future generations? Doth any of thoſe Authors ſay worſe of the Anabaptiſts than theſe men do of you? Doe not theſe men ſtrive to render you one of the moſt odious men living? not onely a Schiſmatick, but an Heretick in gram, yea, a Blaſphemer.

But are you ever the more ſo for all that? and would you hold them excuſed that ſhould beleive the reports of cruel profeſſed adverſaries.

To come a little cloſer, I look upon your ſelf as a man of as good a conſcience, as the moſt, if not as the beſt of thoſe famous Writers you ſpeak of, yet ſo tranſcendent is your prejudice againſt us, that every light appearance you have taken for a reality, (as if your were greedily deſirous to be-

leive ſome ill of us) inſomuch that you your ſelf have given as unrighteous judgement of us, and printed it too, to the perpetual infamy of our perſons and way, as the worſt of them have done of you: I am ſure what I ſay is true, and that you will find one day.

I conclude then, that the teſtimony of profeſſed adverſaries, though good men, is not to be depended on: And if Mr. *Goodwin* hath not as much need of the truth of this propoſition as the poor Anabaptiſts, let the world judge.

To conclude then, the truth is, this two and twentieth Conſideration, in moſt of the nine parts of it, is ſo like *Gangrena*, that one would think Mr. *Goodwin* had conſulted that book in drawing it up, as the Reader may eaſily perceive; which being made up of ſuch dirty ſtuffe, without the leaſt breathing of the Spirit from any word of Gods, I think I may take my leave of it without blame, and the rather, becauſe of that floud of contempt which he let in upon the Author of *Gangrena*, for uſing ſuch weapons to fight the Lords battels.

Onely what he ſaith in the ninth and laſt place I take my ſelf bound to make ſome anſwer too, becauſe I ſuppoſe I am principally aimed at in it: The ſubſtance this:

1. That you never heard of any that got any ſpiritual good by Baptiſme.

2. But you have known, yea, you have known ſome, who have loſt by it: (I ſuppoſe you mean my ſelf, and my Brother and Companion in the Lords work, Mr. *William Allen*, with ſome few others, whom you had more cauſe to take notice of than any others.)

Now Sir, having firſt obſerved how in this way of arguing you and *Gangrena* jump: *They* (ſaith Mr. *Edwards*) *generally* (meaning the Independents) *walk looſely and at large, over what they did before they turned Sectaries, and in compariſon of the godly Presbyterians; I doe not know nor hear of a Sectary in* England, *that is ſo ſtrict in his life as he was before, and as thouſands of the Presbyterians are; they goe to bowles and other ſports on dayes of publick thankſgivings. As*

P. 22, 72, 73. of *Gangrena.*

Mr.

Mr. JOHN GOODWIN. This I premiſe to ſhew to your ſelf, and confirm the Reader, that the ſame Spirit that ruled in Mr. *Edwards*, in whoſe ſtrength he ſtrives (but in vain) to hinder trembling ſoules from obedience to the truth, and to hold them under the dominions of Antichriſt. The very ſelf ſame ſpirit hath filled the heart of Mr. *Goodwin*, out of the abundance whereof he ſpeaketh the ſame language, to fright humble ſoules from following their dear Lord and Maſter; who ſaith, *The ſheep* (meaning his own ſheep) *follow him, for they know his voyce, and a ſtranger they will not follow, BUT WILL FLEE from him, for they know not the voyce of ſtrangers*, John 10. 4. 5.

But Mr. *Goodwin*, *through deſire ſeperateth himſelf to all wiſdome, even that of the Prophets enemies*, Jerem. 18. 18. *Then ſaid they, Come and let us deviſe devices againſt* Jeremiah, *for the Law ſhall not periſh from the Prieſt, nor counſell from the wiſe, nor the word from the Prophet: Come and let us SMITE HIM with the tongue, and let us not give heed to his words.* Judge elſe by what followeth: *Many have we known, who went into the water Lambs, and came out of it WOLVES and TIGERS; many who went in Doves, and came out of it SERPENTS, as if they had met with the Spirit that ruleth in the air under the water, inſtead of the ſweet Spirit of Chriſt; yea, we have known ſome, who ſoon after their dipping have done things ſo unworthy and unſuteable to their former Genius, which if any man had challenged them before their dipping, that they would doe after, we have reaſon to judge, they would have replied to the challenge, as* Hazael *did to* Eliſha, *in ſomewhat a like caſe, But what is thy ſervant a dog, that he ſhould do this great thing?* (That thing was, he would rip up the women with child, dash their children, slay the young men with the sword, and set the strong holds of Israel on fire.) 2 Kings 8. 13. *So many ſad STORIES* (they are ſtories indeed) *and ſpectacles, wherewith our eyes and eares are filled from time to time, put us into ſome feares, leaſt at God in his juſt, though ſecret judgement, giveth Satan a permiſſion to haunt ſome houſes, and to miſuſe and terrifie thoſe that ſhall lodge in them, ſo he ſhould, for cauſes beſt*

known to himself, have granted unto this enemy of mankind somewhat a like power over the opinion and practise of rebaptising.

Oh unmerciful Pen, that nothing will satisfie, but the very life of the reputation of those it dealeth against! There is this onely difference between you and Mr. *Edwards* in your war against the truth and people of the most High, he was your match in rage and fury, but he wanted your keen wit and roaring language to set it off with. Mr. *Goodwin*, all men know, delighteth in figurative speaking, if he be to praise men, then he will lift them up to heaven, and set them too near the Throne of God; if he be set to dispraise them, then down he throweth them as farre on the other hand, he hath words at will to serve both purposes: but surely to hiperbolize in the disparagement of any man, much lesse his brethren, let such straines be of what account they will in Rhetorick, I am sure they are nought in Christianity, they will hardly look that Text in the face, *Speak evill of no man*, *Titus* 3. 2. Reader what thinkst thou?

Or will Mr. *Goodwin* own these words for words of truth and soberness, *That we went into the water Lambs, and came out such savage beasts, as Wolves, Tigers, Serpents, and that since we have done things something like* Hazael, *Who ript up women with child, slew the young men with the sword, dasht their children, and set the strong holds of Israel on fire?* Is there truth in these words, and will not the righteous God of heaven and earth call you to an account for these hard speeches against your intimate friends, that was alwayes as tender of your reputation as the apple of their eye? were it not well for Mr. *Goodwin*, if it might be truly said of him, when he wrote this book, that which he mockingly suggesteth of us, that we are persons of a maimed fancy? would not his guilt be the lesse?

Honest Reader, the sense of guilt breedeth fear and trembling in the soul, but on the contrary, the conscience of righteousness, innocency and uprightness, especially where absolutely perfect, as in particular cases men may be, as it filleth the soul with courage, so it emboldeneth it in the

presence

presence both of God and men, *If our heart condemneth us not*, saith the Apostle *John*, 1 *John* 3. 21. *then have we BOLDNESSE towards God.* Mark, a full testimony of conscience emboldneth the soul before God, much more before weak mistaking men.

Again, *The righteous are as bold as a Lion*: How then shall we hold our peace, that can call God to record upon our soules, that we know not any one thing we have done, that should give Mr. *Goodwin* any just occasion thus to speak of us: so that if ever there were a pack of swelling words of vanity put together, they are here, that are every jot as vain and empty of truth, as they are swelling of poyson, insomuch that if I had not had former and long experience of Mr. *Goodwins* holy bent in his Ministry and conversation (excepting the inordinate sharpness of his pen) of which I had rather speak (God he knoweth) a thousand times, than of any thing that looketh towards his disparagement. Prov. 28. 1.

But I say, if I should judge Mr. *Goodwin* according to the truth of what he here affirmeth concerning us, I should look upon him as a man void of all sense of conscience and fear of God, by taking liberty to say any thing to blast his adversary, that his luxuriant wit prompted him unto.

But to answer a little more particularly what these things are, that we have done since our baptisme, which maketh you collect our great spiritual loss; I blesse God I know not any thing, and I am certain no body else doth know any thing, that will judge righteous judgement, and not take face for heart, shadow for substance; what our gain is, we think it becommeth us to speak modestly of that, and to strive to make it good by actions (wherein oh mighty God help us) rather than words.

And now, good Reader, to convince thy conscience, that we were not like to doe any such strange things soon after our Baptisme, that should render us such savage beasts. Thou must know, that Mr. *Goodwin* and the Church were the dearly beloved of my soul; our relation thereto, and fellowship

fellowship therein, I reckoned one of the cheifest comforts of my life; I wanted not, but abounded with respects from them, above what my conscience told me I deserved, (and who that knoweth me knoweth not this to be true:) I doe profess in the fear of that God (whose I am, and whom I serve) that if I know my own heart, no body could have hired me from the bosome of that Church with hundreds a year: And when the time came, that for pure conscience I must be seperated from the embraces thereof, teares was my meat day and night; my greif was such at that time, that it made the thoughts of death sweeter to me, than ever they were in my life before: my study and secret workings of heart were, how to make my withdrawing as little offensive to Mr. *Goodwin*, and the Church, as I could devise how to do with a good conscience: I perceived they were not able to beat any publick discourses to the point in difference: Mr. *Goodwins* teares, at the mention of something relating thereto, went to my heart, and weakened my hand to those further applications which I had thought to have made to them. The truth is, my high (indeed undue) respects to Mr. *Goodwin* kept me in a kind of bondage, that I was not at that perfect liberty to discharge all the parts of that duty which their respects obliged me unto.

So great was my respects to Mr. *Goodwin* and the Church, that besides my own frequent addresses to the Lord, for the communication of that light to them, which he had vouchsafed to me and some others, I got some time solemnly set apart by some godly friends, and for his cause cheifly did we bow our knee: this was the frame of heart we were in, honest Reader, soon after our baptising, and whether then we were like to perpetrate any such unworthy things, as Mr. *Goodwin* writeth of, I leave to thy conscience to determine; or rather, whether this Water dipping therefore be not the very monster of ingratitude? Mr. *Goodwin* hath indeed calumniated us stoutly, supposing that something will stick on us, and I beleive doth; which if it cost him not teares here, I am sure will shame hereafter from that God that vindicateth the innocent, and then Mr. *Goodwin* will find the

vanity

vanity of ſporting himſelf with the ruine of the good names and reputations of the people of God, which are as much his intereſt as their eſtates, health, or any dear injoyment they poſſeſs, and as much againſt the law of love to violate.

I confeſs the pleaſantneſs of Mr. *Goodwins* wit in writing is ſo luſhious, that it is marvellouſly apt to tickle and pleaſe the fleſh; but as the ſoul of any man groweth ſeaſoned with the ſalt of heavenly wiſdom, it is affected more with ſollid matter than enticing words, it is ready to cry, what will great words do good at the judgement day; yea, I bleſs God I have lived to that day, to value more the breathing of Gods Spirit, in a holy humble gratious ſoul, than the greateſt words of the gallanteſt Rhetorician in the world, (and that I have got ſince my Baptiſme:) I confeſs for Mr *Goodwin*, ſet aſide theſe controvertal writings, and conſider him in the tenor of his converſation, I think him, nay, I know him to be a pattern of patience, humility, meekneſs, temperance; neither do I remember one Sermon that ever he made to the point of Tythes, or any conſideration for preaching in all his dayes, though I lived under his miniſtry almoſt twenty yeares: and more than all this, all the Arguments of the Goſpel, and out of the Goſpel, to preferre holineſs and cloſe walking with God, I beleive there are not many men in his time, if any at all, that hath managed them with more authority, life and power, I ſay it, I ſay it again, and delight to ſpeak it, and will perſiſt in it to my laſt breath, though he grind us to pouder with his mill ſtone language.

Some change Mr. *Goodwin* may find in my Genius, I confeſs it, for heretofore, having his perſon in admiration, it was to ſome degree a ſnare upon me, to call him Maſter in that ſenſe, wherein the Lord Jeſus dehorteth from it, *Math.* 23. whereas now that by the help of Gods Spirit and my own experience, I ſee clearly, that in the communication of light in the things of God, God tieth not himſelf to this or that man, I conſult with Chriſt, and lean not to the underſtanding of any man I ſee by experience, that God taketh liberty to reveal to babes the truth, which at ſome time he hideth from the wiſe and prudent: And the more ſelf-ſufficient Math. 11.

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any man groweth in knowledge of the reason of things, the lesse is he led by examples.

'Tis more noble for a man to eschew evill and do good, because 'tis evill and good, then because such and such men that are good do so: And though I was apt enough to leane that way, and to those opinions Mr. *Goodwin* leaned too, (that under God had been the great meanes of any spiritual comfort and edification) yet I blesse God I was not so rankly guilty of that evill, but when Mr. *Goodwin* came to open that text, *Math.* 28. 19. and to give it for truth, that by the word Teach in the Commission was meant, not actuall discipling, but the saying such things onely, which was proper to make men so. I palpably discerned the Text wronged, and the interpretation was like gravell in my mouth, and not onely mine, but that persons also, of whom Mr. *Goodwin* said at his buriall, his worth was so great, that it was a temptation on him to break promise to speak of it, and enough to cast a man into an agony of sorrow to think of his death, I say, he was as much distasted as I at that stroke of the Text. Except in these respects, or some others like these, I know no change in my Genius, nor I am sure no body else doth.

But I confess there was one unhappy mistake of a word of mine by one of the brethren, which gave me a visit soon after my baptisme, which hath more appearance of evill in it of my part, than any or all the things can be laid against me I am sure: to which I desire to give both you and all the Church satisfaction, and that was this, That brother spoken of before, giving me a visit at my house, where some part of the Church was wont to meet on munday nights, to edifie one another in faith and love: Amongst other discourse, which I cannot now remember, I affirmed, that the sight of them, meaning our friends, was a greif and burthen to me, which following some words of easie misconstruction, he concluded they proceeded from an absolute fall of affection to them, and so presented them to others of the brethren that were wont to meet there, which conceit got further rooting in the minds of the brethren,

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by another unhappy circumstance: The brother appointed to speak the next meeting, before he began his Sermon, began with this story, making it the ground of no more meeting at my house.

To which I answer, 1. Those words, *The sight of the Church was a grief and a burthen to me*: I said, but the principle of them, was not the want, but the abundance of affection to them, I say again, the abundance of affection to them (*God is my witness*) who had indeed obliged me much; which made parting with them the more grievous, and the necessity of that made me willing to be estranged from them, that I might the better undergo the burthen; this is the perfect truth, which God the searcher of all hearts knoweth, and this also was one main reason amongst others, why I estranged my self from Mr. *Goodwin* afterwards.

But if it be ask'd, why I did not reply to the Brother, who understood just contrary.

I answer, I intended to do it, after he had done his Sermon (for it was before his Sermon that he began to speak of it), but after his Sermon, falling upon some discourse with Mr. *Goodwin* relating thereto, I quite forgot, being prest with trouble and grief at some high words Mr. *Goodwin* then gave me.

This is the truth, which the righteous God of heaven and earth knoweth, for whose sake we now suffer by Mr. *Goodwin*'s unmerciful Pen. To be injured by a common enemy is no matter of wonder, but to be wronged by ones father, as it is a matter of more strangeness, so of harsher resentment: But it may be God hath bid you to ensue me, to take me off all glorying in men; that I may be the more intire to himself; me thinks I now find that Scripture hath a fresh edge upon my spirit, *Cease from man, whose breath is in his nostrils, for wherein is he to be esteemed*, Isaiah 2. 22. 1 Cor. 3. 21. *Therefore let no man glory in man*

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Your three and twentieth Consideration is:

THat there is no substantiall Argument produced to justifie such a practise, nor you believe ever will be.

Whether we have not given Arguments to justifie it more than one, and that grounded upon the Scriptures and your own principles, and indeed the principles of all the learned, I referre to the judgement of the Reader.

As for that which you say, by way of reply to my Brother *Allens* answer to your fourty Queries about Church communion, I shall leave him to answer, or be silent, as he findeth cause, onely it lieth much upon my spirit to shew unto your self (if may be) if not to your self yet to the unprejudiced Reader, the palpable suffering of many of the Scriptures engaged in that service.

The first is the 2. of *Acts* 41. which Text my Brother *Allen* urgeth to prove addition to the Church and fellowship in it, to follow Baptisme, not goe before it: and that 1. Because the Text saith, they gladly received the Word. 2. Were baptised. 3. Were added to the Church. 4. Continued in the Apostles doctrine and fellowship.

Now Mr. *Goodwin* will have it, that Baptisme might be left out of the chain, and yet they might have been Church members notwithstanding.

1. Because those who are said to have been baptised in the former part of the verse, are not said in the latter to have been added to the CHURCH, but simply, they were

were added or added unto. Mr. *Allen* understandeth the Relative to those words, added to, to be (Them) according to the present translation, and whereto both he and the Translators are guided.

1. By the mention of the hundred and twenty Disciples in the Chapter before at the 15. verse, to which these that were now converted were added, which in the 47. verse of this 2. chapter are called the Church in plain English, *And the Lord added to the CHURCH daily*, &c.

And that the Relative to those words ADDED to were the (Church) or the hundred and twenty Disciples spoken of before, Mr. *Goodwin* himself in his fourty Queries (which I do not think were written above half a year before this Water dipping) so understood it, mark his words, *It cannot be demonstratively proved from the Scriptures, that those hundred and twenty Disciples, unto which is to here said, that three thousand were ADDED, &c.* which a little before he himself calleth the Church in the same page: But now all of a sudden Mr. *Goodwin* altereth his mind, and will not let the 47. verse expound the 41. though the context as strictly leadeth to it as heart can wish, but runneth us to the 11 of *Acts* 24. to know the Relative to the words (*added to*) in the 2. *Acts* 41. because there it is thus written, *And much people was added to (the Lord.)* Here again you insinuate a difference in sense between those words, *added to the Lord*, and those, *added to the Church*, whereas in your Letter to Mr. *Tho. Goodwin*, p. 3. you expound the joyning to the Lord, spoken of *Acts* 11. 24. of immembring into the Church, your words these, *There is mention made of many that were added or joyn'd to the LORD*, i. e. say you, *were immembred into the CHURCH*: Now what construction can any rational, impartial, considerate man make of this your shifting too and fro in this manner, but as an evident demonstration, that in fighting against us you labour to engage the Scriptures in a warre they have no mind too, and so you loose your way, and know not well where to set your foot, nor what ground to stand on. The Lord make you sensible of it.

P. 6. Of 40 Queries. Acts 1. 15.

But again you say, 2. It is said, *Acts 2. 47. And the Lord added to the Church*: WHO, saith Mr. *Goodwin*, such as were baptised? No, but such as should be saved, or were saved, which was not by being baptised but beleiving.

Here Mr. *Goodwin* saith two things.

1. That those that the Text speaketh of, that were added to the Church, were not such as were baptised, but, &c. If this be not a strange proposition, and as contrary to the Scripture as light to darkness, I am under the enchantment Mr. *Goodwin* upbraideth me with so often; for though it be true, that those that were added to the Church were such as should be saved, yet it followeth not, that those that were added to the Church were not baptised; nay, it is plain they were, by the 41. verse, *Then they that gladly received his word were baptised, and the same day* (that is, that they received the Word and were baptised) *there were added unto them, or the Church, about three thousand soules, who continued in the Apostles fellowship.*

But by this doctrine of Mr. *Goodwins*, Baptisme should be a crime rather than an act of obedience, because he maketh the Church not to consist of such persons as have been baptised; is this doctrine according to the form of wholsome words? Doth not the Apostle write to the CHURCH of *Corinth*, and CHURCH at *Rome*, and Church at *COLOSSE*, and the CHURCHES of *Galatia*, and were they not made up of baptised persons.

1. Cor. 1. 10 13. Rom. 6. 3, 4 Col. 2. 12. Gal. 3. 27.

But 2. Mr. *Goodwin* saith, The Lord added to the Church such as should be saved, which say you, was NOT by being BAPTISED, but beleiving. Here Mr. *Goodwin* opposeth Baptisme to beleiving, in reference to salvation, but it is not by vertue of this Text, *He that beleiveth, and is baptised, shall be saved.* And by vertue of what Text of Scripture he doth it, I know not, for though Baptisme should not be looked upon as a condition of absolute necessity to salvation as faith is, yet sure it is some way necessary to salvation, it is plain in the Text, and therefore not to be put in opposition to faith in reference thereto: what a

wide

wide difference there is between making Baptisme equall with faith, as conditional of salvation, which is the judgement of many learned men, as you know, and making it stand in opposition to faith, in reference thereto, as you doe.

Sir, will that God that ordained Baptisme to be Faiths companion, to serve the same interest of the pretious soules of men, will he take it kindly, that you toil thus to make them look like enemies rather than friends? In a word Sir, this doctrine is altogether unscriptural, and as pleasant to the tast of a healthful soul, as vinegar to the teeth.

But 3. and lastly, you say, though it should be read thus, *Then they that gladly received his word were baptised, and the same day there were added to the Church: yet the recording their addition to the Church after their Baptisme, doth not prove their addition was BY their Baptisme.*

The cause doth not require it, neither doth my Brother *Allen* affirm it from this Text, but onely that addition to the Church followed it, and did not goe before it (which was your own words heretofore, as I have shewn already) and we think it is safest to follow the Scripture pattern (partly because of what you said heretofore, that all others were but seducers) but cheifly because of the expres Word of God.

But whatever the matter is, you think now one may goe another way and doe as well.

The second Scripture, which in my apprehension sufferreth under your pen is, *Matth.* 28. 19. which I have proved at large already, p. 13. 14. 15. 16. of this book, where I have laid down my Brother *Allens* Argument from the words, and answered Mr. *Goodwins* objections against it, in doing which, the Reader will easily perceive that Text complaining of hard usage.

The third is the 1. *Corinth.* 12. 13. which I have also discharged the service Mr. *Goodwin* employed it in, p. 18.

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19, 20, 21, 22, 23. of this book, because the truth is, it is not pleased with it.

The fourth, which doth not onely whisper, but cry out of injury, is the 8. of *Acts* 27. *And Philip said, if thou beleivest with all thy heart, thou mayest.* The words its evident are an answer to the Eunuch, who asked *Philip* upon the sight of water, what hindred that he might not be baptised.

Mr. *Goodwin* supposeth by these words, THOU MAYEST; he not saying to him, THOU MUST, is noted a liberty, which he calleth an Evangelicall liberty concerning external Ordinances, implying, he might be baptised if he would, he should not sin, or he he might refuse without sin.

This I take to be the most unnatural, unkindly, and indeed injurious stroke of the Text of any that hath been touched: Gird up therefore the loines of thy mind, and consider good Reader, that thou beest not hurt by this dangerous glos of the Text.

1. If *Philip* should have propounded Baptisme to the Eunuch, upon such slight termes, not as a duty on him, but a thing indifferent, he should have done that he had no warrant for from Christ; Christ gave all his Commands to be obeyed, not to be trifled with, *John* 15. 14. *Ye are my freinds if you doe WHEATSOEVER I command you.* Revel. 22. 12, 14. *Blessed are they that DOE his Commandments, that they may have right to the tree of life.* Acts 3. 22. *A Prophet shall the Lord your God raise up unto you, him shall you hear in ALL things WHEATSOEVER he shall say unto you: And it shall come to passe, that every soul that will not hear that Prophet, shall be destroyed from amongst the people:* (that by hearing is meant obeying in this Scripture, is your own sense) *Luke* 6. 46. *why call you me Lord, Lord, and DOE not the things that I say.* So that if Baptisme be one of the Commands of Christ, as I have proved from *Acts* 2. 37. and might do it from many others. And 2. that Christ gave all his Commands to be

Mat. 28. 19.
Acts 2. 37.
Mar. 16. 16.

he observed. And 3. that he counteth those no friends of his that bauketh any of them. 4. That he threateneth them with destruction, that observeth him not in whatsoever he commandeth, without exception of any thing, yea, that he distateth any ones calling him Lord that doth not obey him. Then I think it followeth roundly enough, that if *Phillip* should have propounded Baptisme to the Eunuch upon such termes of indifferency, he should have betrayed his trust, Reader what thinkst thou?

Joh. 15. 14
Rev. 22. 14
Acts 3. 22

2. To evince, that *Phillip* by those words, THOU MAYEST, did not intend them by way of indifferency as to the Eunuchs obedience, appeareth by this, because then he should act by a differing Spirit from all the rest of his brethren, the Servants of Christ, that were imployed in the Lords work. But he was acted by the same Spirit. I shall take that for granted, that the Spirit that said unto *Phillip*, *Goe near and joyn thy self*, *Acts* 8. 29. that it was the Spirit of the ever-living God which acted *Phillip* thorough that negotiation he had with the Eunuch.

Now that Spirit inspireth *Peter* to COMMAND *Cornelius* and his Company to be baptised after faith, *Acts* 10. 47. *Peter* did not say, you may, or you may chuse, but though they were deeply baptised with the Spirit, yet *Peter* commandeth them to be baptised with water for all that, *In the Name of the Lord Jesus*, which was in full pursuit of his Commission, which also is a clear interpretation of it, that when Christ saith, *Disciple me all Nations, baptising them*, his meaning was, that they should, having discipled them, command the Disciples to be baptised, *In the Name of the Lord Jesus*; that they should lay it home to the consciences of the Disciples, as a duty, to be baptised into his Name, and so bear the Name and wear the livery of their Lord and Master.

The same Apostle to the same purpose, *Acts* 22. 38. Even so did *Ananias* in respect of *Paul*, ARISE, WHY *tarriest thou, be baptised and wash away thy sins*, and that before he eat, though he had fasted three dayes.

I remem-

I remember, Sir, an observation of your own upon these words, both rational and pleasant, from hence, that *Ananias* importuneth *Paul* to baptisme by those words, *Arise, Why? Behold,* saith Mr. *Goodwin, whosoever doth yeth obedience to any of the Ordinances of the Gospel, will never be able to give a reason for it, WHY tarriest thou?* This observation, who doth not tast the sweetness and goodness of the truth in it, that hath not lost their tast? But for those observations you now make of the like places, who can call them but with sorrow of heart, or behold them with dry eyes.

Again, as *Ananias* hastened *Paul* to Baptisme after faith, so did *Paul* hasten the Jaylour, *Acts* 16 33. And *was baptised he and all his*; marke, STRAIGHTWAY, even before his eating of meat. *Paul* was more set upon the Lords work, than feeding his own belly. HEAVENLY SOUL, though it was night, and he hungry (for after they came from baptisme into the house, the Jayler set meat before them) yet he first mindeth his Lords work, like Christ, *John* 4. who whilst the woman of *Samaria* was present to preach too, the Disciples would not so much as offer him meat, but when she was gone, the Text saith, (*IN THE MEAN WHILE*) *the Disciples said, Master eat*, verse 31. but his content was so great in feeding soules, that he fed upon that as other men did upon meat and drink, verse 32. *I have meat to eat that ye know not of.*

But 3. To discover Mr. *Goodwins* great mistake of this Text, consider this, if *Philip* should have preached Baptisme as an indifferent thing, would it not have been to disparage the wisdome of Christ in ordaining it, who not onely commanded it, but picked it out of all the rest of the Ordinances, to mention it by name with Teaching in the Commission, And 2 commanding it to be done with so great solemnity, and ordering the Apostles to propound it with Repentance and Faith, in order to remission of sins and salvation, having first been baptised himself to fulfil all righteousnes: If *Philip* after all this should have preached it as an indifferent thing, would it not have been a great disparagement

Mat. 28 19.
Acts 2. 38.
Mar. 16. 16.

ragement to the Wisdome of Christ, in thus instituting it, and thus gracing it; for what would the import of such a carriage have been, but that Christ repented of instituting it, that he had over shot himself in it, as men use to doe, and that experience proved it to be of no moment? Consider and judge.

But fourthly from the Text it self; it appeareth clearly enough, that *Philip* had other thoughts of Baptisme, than as a thing indifferent, by the high termes he putteth upon it: for upon the question put on the Eunuchs part, what hindred that he might not be baptised? *Philip* answereth, If thou beleivest: 2. With thy HEART 3. With ALL thy heart, thou mayest: should *Philip* have propounded it as a thing indifferent, THAT would have spoken it a matter of small moment to the Creature. But it is plain, he putteth high termes upon it, for if he did not beleive, and that with ALL the heart, it would hinder and stop his proceedings to that Ordinance; and therefore an unreasonable thing to imagine him propounding it as a matter of indifferency, for doth not all men judge it a senseless thing for any man to put high and extraordinary termes upon a poor and mean commodity, or doth so doing unbecome men? and can any body judge it becomming the wisdome of the Spirit of God?

The truth is, those words, THOU MAYEST (following those words, *If thou beleivest with all thy heart*, in answer to the Eunuchs question, *What hindreth?* being understood, as Mr. *Goodwin* would have them, that is, that he might if he would, or might refuse without sin) would render his Answer to have no more savour than is in the white of an Egg, because that sense of them is a plain contradiction to the high termes he putteth upon it.

Besides, at the 12. verse in this 8. chapter of the *Acts*, it appeareth *Philip* was very chary of the Ordinance of Baptisme: mark, BUT WHEN THEY BELEIVED, *Philip* preaching the things concerning the Kingdome of God, and the Name of Jesus Christ, they were *baptised* both men and women, BUT WHEN THEY BE-

LIVED, not before; the truth is, not any one of the Apoſtles, or Adminiſtrators of the Ordinances, ſhewed a more tender ſpirit of the honour of Baptiſme than *Phillip*, moſt unlike therefore was he by thoſe words, THOU MAYEST, to mean, he might, or he might not.

5. *Phillip* inſiſting upon the doctrine of Baptiſme, as well as other doctrines of Chriſt, at that time to the Eunuch, when he had but a little time to inſtruct him in in all, is that which mightily reproveth that conceit, that by thoſe words, THOU MAYEST, ſhould be meant, thou mayeſt, or thou mayeſt chuſe; can any man imagine, that *Phillip* ſhould ſpend any part of his little time with him, in the diſcourſe of that, which he might neglect without ſin or dammage. It ſeemeth *Phillip* opened the doctrine of Baptiſme to him, as well as other things, and that he underſtood it not onely as his duty, but a priviledge not to be admitted to abſolutely but conditionally, why elſe ſhould he ſay, WHAT HINDRETH? Doth not that imply, that he thought ſomething might, and withall doubted his own fitneſs, which made him put the queſtion?

But if any object, that it appeareth not that *Phillip* inſiſted at all on Baptiſme.

I confeſs it is not ſaid in words at length that he did.

But 1. We find the queſtion put on the Eunuchs part upon his converſe with *Phillip*.

2. We read of no other that inſtructed him in Chriſtianity.

And 3. It was the manner of the Apoſtles to preach Faith and Baptiſme together, being the beginning doctrines of Chriſt, and belonging to the foundation of a Chriſtian man: *Heb.* 6. 2.

Thus did this *Phillip* unto the *Samaritans* in the beginning of this 8. of the *Acts*, we read onely of his preaching the things concerning the Kingdom of God, there is no mention made of his preaching of Baptiſme by Name, but no body will be ſo brutiſh as to imagine that *Phillip* would baptiſe them, before he inſtructed them concerning the nature, uſe and ends of Baptiſme, becauſe then they could

not

not worſhip God in ſpirit, but ignorantly and carnally, and where then would the difference be between the worſhippers under the Law and under the Goſpel, herein lay a main part of the reformation by Chriſt, that he rendereth his worſhippers more ſpiritual than under the Law: 'Tis ſuch worſhippers that he ſeeketh, *John* 4. In a word, the Apoſtles admiſſion, and the Beleivers ſubmiſſion to Baptiſme, doth imply their being taught and inſtructed therein, and that by themſelves too, leaſt they ſhould be found acceſſary to the profaning of the Ordinance of Chriſt, by adminiſtring it to ſuch as might be unfit ſubjects.

Our late Annotators upon *Acts* 8. 36. *What hindreth me to be baptiſed?* It appeareth hence, *ſay they*, that among other parts of Chriſtian Religion, *Philip* had preached to him concerning Baptiſme.

Conſider *Calvin*, p. 207. of his Commentary of the 8. of *Acts*, *But we ſee that Chriſt was preached to the Eunuch in ſuch ſort, that he knew that Baptiſme was a ſign of new life in him, and that therefore he would not neglect the ſame, becauſe it was added to the Word, and ſuch an addition as was inſeparable.*

I conclude then from the premiſes, that the ſcope of the place is juſt the contrary to what Mr. *Goodwin* affirmeth, he would have thoſe words of *Philip* to the Eunuch, THOU MAYEST, to note indifferency: but I hope I have proved they note juſt the contrary, namely, the ſacredneſs of the Rite, and high advantage of it to the Creature, and conſequently, the Eunuchs duty and all Chriſts Diſciples to come under it, but with care and fear, therefore he muſt examine, whether he BELEIVE WITH ALL HIS HEART.

A fifth Scripture which liketh not your gloſſe is, *Galat.* 4. 1, 2, 3. the words are as followeth, *Now I ſay, that the heir as long as he liveth is a child, differeth nothing from a ſervant, though he be Lord of all, but is under Tutors and Governours until the time appointed of the Father; Even ſo we, when we were children, were in bondage under the elements of the world, but when the fulneſs of time was come, God ſent forth*

his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons.

From the difference of the two states of the Church, under the Law and under the Gospel, which appeareth in this Scripture, Mr. *Goodwin* inferreth, that the Church is not now to be looked upon as under the like rigor of subjection to Gospel Ordinances, as the Church then was to the Ordinances of the Law, and if it were, the two so different states of the Church mentioned should be confounded.

To this I say, the inference is not good: The Church now is as straitly bound to the observation of Gospel Ordinances, as the Church then was to those Ordinances of *Moses*. Neither doth the conceiving so confound the two different states of the Church.

1. That we are as straitly bound to Christs Ordinances, as the Church then was to *Moses* his. Consider *Acts* 3. 22. for *Moses* truly said unto the Fathers, A *Prophet* shall the Lord your God raise up unto you of your brethren, like unto me, him shall you HEAR, or obey in ALL THINGS WHATSOEVER he shall say unto you: and it shall come to passe, that every soul which shall not hear that Prophet, shall be DESTROYED from amongst the people: If so, doth it not follow roundly enough, that we are all tied to obey Christ in his Ordinances, as much as the Jewes were of old to obey the Ordinances of the Law.

For. 1. Are not the Ordinances some of the things Christ hath said?

2. Are they not as plainly commanded, especially this of Baptisme? *Acts* 2. 37. *Mark* 16. 16.

3. Are they not exhibited with as high a penalty in case of neglect or contempt? was there any higher penalty put upon disobedience than destruction? How then saith Mr. *Goodwin*, we are not now so tied as then? Nay, are we not tied faster to the Ordinances of Christ? and shall not we contract more guilt, by contempt or neglect of them, than the carnal Church of the Jewes did by the neglect of *Moses*?

Con-

Conſidering the 2. *Hebr.* 1. *Therefore we ought to give the more earneſt heed to the things which we have heard, leaſt at any time we ſhould let them ſlip*: Here he ſpeaketh of the words of Chriſt the great Prophet. Now from the greatneſs and excellency of the Commander he argueth to their giving the more earneſt heed, leaſt at any time they ſhould let them ſlip.

To this add *Hebr.* 12. 25. *See that ye refuſe not him that ſpake, for if they eſcaped not, who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven.* How plain a caſe then is this from theſe Scriptures.

To theſe we might add the 8. of *Mark* 38. *He that ſhall be aſhamed of me and of my words, of him ſhall the Son of man be aſhamed when he cometh in the glory of the Father.*

But it may be ſome may object, we are tied more to obey Chriſt in other things, becauſe of the excellency of Chriſt above *Moſes*, but not to the Ordinances of Chriſt.

To which I anſwer, the Scriptures ſaith, *Whoſoever ſhall be aſhamed of* HIS WORDS, without exception of any, *of him will he be aſhamed*, &c. Nay, that none may plead excuſe, *Acts* 3. 22. The place touched before, *Him ſhall yee hear in* WHATSOEVER *he ſhall ſay unto you.* Now if Mr. *Goodwin* can bring us as plain Scripture any where, that Chriſt will diſpenſe with diſobedience, or neglect of ſome of his Commandments, as I have done that he would have none neglected, then let the world give ear to him, yea in particular, doth not the Command lie expreſly as well to reſpect his Ordinances for worſhip, as faith or manners otherwiſe; *Col.* 2. 6. yea, are not the Churches commanded to hold faſt the traditions which they had been taught, 2 *Theſ.* 2. 15.

To this add 1 *Cor.* 11. 1, 2. *Be ye followers of me as I am of Chriſt. Now I praiſe you brethren, that you remember me in all things, and keep the* ORDINANCES *AS I delivered them unto you.*

Where

Where it appeareth 1. That *Paul* had the Ordinances for the Church from Christ.

2. That it was a praise-worthy thing to keep them ALL.

3. To keep them pure also from mens inventions; mark, AS I DELIVERED them unto you.

4. His exhorting them to look to them, and his praising them that they had KEPT them, doth imply, it would be a hard matter to keep the Ordinances pure, from changes and mixtures of mens inventions, as now we find by experience.

But Mr. *Goodwin* supposeth, that if the Churches now be as straitly bound to Christs Ordinances, as the old Church was to *Moses* Lawes, then the two different states of the Church shall be confounded.

To which I answer, if the difference of the two states lie in no such thing as the difference of obligation to the Ordinances of the two Prophets, then the equall obligation to the Ordinances of the two Prophets will not confound the two different states of the Church, but the difference of the two states lieth in no such thing.

That the difference of the two states lieth in no such thing.

If the Scripture no where say any such thing, neither in plain words, nor by good consequence, then there is no such thing.

But the Scriptures no where affirm any such thing.

Now whereas Mr. *Goodwin* supposeth as much may be drawn from the 4. *Galat.* 1, 2, 3. That the Text doth signifie a farre different state of the Church is plain and clear but that that difference should lie in a less obligation to any of the Commandments of Christ, then the Church then was to the Ordinances of *Moses*, this is not in the Text, nor indeed in any other.

'Tis true; 1. This Text saith, *We, when we were children, were in bondage to the elements of the world*, which at the 9. verse he calleth weak and beggarly, but they were no other but the carnall Ordinances of the Law of *Moses*, those

thoſe ſlaviſh cuſtomes of the Jewiſh Law, which he calleth the rudiments of the world, or beginnings of teaching ſutable to their dark ſtate; but to argue from their redemption to thoſe Ordinances, to our liberty from obedience to Chriſts in his, which Mr. *Goodwin* doth, (or elſe where is the countenance this Text giveth his cauſe) but in my poor apprehenſion it is a horrid conſequence.

Again 2. The Text ſaith further, That *we are redeemed from under the Law, that we might receive the adoption of ſons.* But that the receiving the adoption of ſons ſignifieth any ſuch thing, as a leſs tie to obey the great Prophet in his Ordinances, than was on the Jews to obey their leſſe Prophet in his, or that to ſuppoſe us to ſtand equally bound to Chriſt in his Ordinances, as they were to *Moſes* in his, that this will confound the difference of the two ſtates of the Church, is onely ſaid by Mr. *Goodwin*, not proved, nor attempted to be.

Now as I have ſhewn already, that the difference of the two ſtates cannot lie in this, that Chriſts Diſciples are leſſe bound to Chriſts Ordinances, than *Moſes* was in his, by *Acts* 3. 22. *Hebr.* 2. 1. *Hebr.* 12. 25. *Mark* 8. 38. But for the further clearing of this point, I ſhall offer breifly wherein the difference of the two ſtates of the Church doth lie, and particularly.

1. In the matter of the Church; the matter of the old Teſtament Church was *Abrahams* carnall ſeed, without reſpect to morrals, *Acts* 7. 38. The whole poſterity of *Abraham* are called the CHURCH in the wilderneſs. But now under the new Teſtament, the matter of the Church is the ſpiritual ſeed of *Abraham*, ſuch as follow him in faith and holineſs, *Matth.* 3. 9. *John* 4. 23, 24. 1 *Peter* 1. 5. The Churches of the new Teſtament are or ought to be by conſtitution, called to be Saints, ſanctified by Chriſt Jeſus, 1 *Corinth* 1. 2. and if any other be admitted, and prove otherwiſe, ſuch are not to be endured in communion, 1 *Corinth.* 5. 13. 2 *Theſ.* 3. 6, 14. *Revel.* 2. 2. Chriſt affirmeth

eth it in the honour of the Church of *Epheſus*, that they could not bear them that did evil.

2. In reſpect of the Ordinances, The Ordinances of the old Church exceeding many. The Goſpel few. 2. The old ones coſtly and afflictive. The new comparatively not ſo. 3. The old ones carnal, the new comparatively ſpiritual, *Gal.* 3. 2. eſpecially Baptiſme, which betokeneth the reward of duty, namely, reſurrection to glory with Chriſt, as well as our duty now, and preſent ſtate of death and burial with Chriſt, *Coloſ.* 2. 12. compared with *Coloſ.* 3. 1.

3. In reſpect of a more abundant pouring forth of the Spirit, *Luke* 11. 13. 2 *Corinth.* 3. 8. the conſequence whereof is: 1 More boldneſs in approaches to God, *Galat.* 4 6, *Romans* 8. 15. 2. More light and knowledge touching the good will of God to ſinners, and the way of their reconcilement to God, 2 *Tim.* 1. 10. *Epheſ.* 1. 9. *Titus* 2. 11. 2 *Corinth* 5. 19, 21.

4. The Churches under the new Teſtament have richer grounds whereupon to raiſe holineſs & conformity to God, *Titus* 2. 11, 12, 13, 14. *Hebr.* 2. 3. *Rom.* 8. from 32. to 39. 2 *Corinth.* 3. 18. 1 *Peter* 1. 16, 17, 18.

5. They have richer grounds of comfort, becauſe clearer ground for faith and hope, 1 *Peter* 1. 21. *Rom.* 8. 21. *Rom.* 4. 25. therefore, 1 *Pet.* 1. 8. *Rom.* 5. 2, 3, they rejoyced with joy unſpeakable and full of glory.

6. More peace of conſcience, *Hebr.* 7. 19. *Hebr.* 9. 9, 14. *Hebr.* 10. 1.

7. More full communion with God the Father and the Son, 1 *John* 1. 3.

By all which it appeareth, that there are reſpects in abundance to ſhew wherein the difference of the two ſtates of the Church lieth, and conſequently no neceſſity to conceive, that if the Diſciples of Chriſt be as ſtraitly bound to obey him in all his Ordinances, as the old Church was to obey *Moſes* in his, that then the difference of the two ſtates of the Church would be confounded: I ſhall conclude this with

with the words of Mr. *Baxster*; *If when Gods worship was so much ceremonious, he yet layeth a charge to* DOE WHATSOEVER *he commandeth, and to* ADD NOTHING THERETO, NOR TAKE OUGHT THEREFROM, That is, saith he, *not to or from the words commanding onely, but also* THE WORK COMMANDED; *Is it likely then, that he will be lesse jealous in this now?*

Sixthly, A sixth Scripture complaining of wrong, is the 1 *Corinth.* 11. 24, 25, 26. There is an eye of Evangelical liberty concerning external observations, saith Mr. *Goodwin*, in the institution it self of the other Ordinances also, as the Apostle rendereth it, 1 *Corinth.* 11 25, 26. *THIS DO YE, AS OFT AS YE DOE IT, in remembrance of me, for as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come*, Here is no injunction, how oft? (but a plain intimation of liberty touching this) onely the termes for the manner of doing it is set down, which is the direct calculation or manner of sanction of the institution concerning the free-will offering under the Law; this kind was imposed on no man as of necessity. *P. 61. Of Water dip.*

To which I answer: Your inference from the word, I humbly conceive to be just contrary to the design of our Lord Jesus in the instituting; you suppose he intended a liberty as to the use of the supper by not determining the time, how oft, they should eat that bread, whereas in truth, the undetermining of the time, how oft, following the positive command of its use, *This doe ye*, noteth rather the frequent use of it upon all convenient occasions, as supposing the determining of time for the performance of commands, is onely necessary where the matter commanded doth not nearly concern the party that doth obey, he supposeth principles of self-love will carry men to frequent diligently the meanes of their comfort and safety, which also I take to be the reason why 'tis not set down punctually how oft we shall pray, or hear, or frequent the assemblies of the Saints: *That precept* (saith Dr. *Ames*) *of an*

undeterminate time, Doe this, admitteth no other limitation but want of opportunity, or ſome juſt impediment. But *Urſinus* more plain from the words, AS OFT, *The Supper therefore,* ſaith *Urſin, is often to be reiterated, and that* 1. *Becauſe of the words of the inſtitution:* and 2. *Becauſe of the end of the inſtitution.* So that from the words of the inſtitution, in conjunction with the end of the Ordinance, *Urſin* gathereth, and that according to pure reaſon, that it ought often to be celebrated.

But to put it out of all doubt to the godly Reader, that theſe words, AS OFT *as ye doe it*, doth not imply any liberty to neglect it without ſin, but the juſt contrary. Conſider that known general rule to judge of all doctrines. The true doctrine of the Goſpel is a doctrine according to godlineſs, that is out of all diſpute: Now then bring that interpretation to the ſtandard, which ſaith, that thoſe words of the inſtitution, *As oft as ye doe it*, imply its not being impoſed upon any man as of neceſſity, but much like the free-will Offering under the Law: Is this interpretation according to godlineſs, or rather ungodlineſs? may not Mr. *Goodwin* as well ſay, it is a doctrine according to health, for a man to neglect the food by which he liveth? The deſign of Chriſt in this Ordinance is to keep alive the memories of Chriſts death and paſſion for us, with all the benefits thereof, 1 *Corinth.* 11. to confirm faith, to convey ſuccouring vertue from Chriſt to releive the ſoul againſt temptation, to quicken affection to Chriſt, and one another, as all agree, and would it be according to godlineſs, to be under a liberty to diſuſe it without ſin? may not Mr. *Goodwin* as well ſay, we are under a liberty, not to honour Chriſt, or doe our ſelves or the world good? And as for any ſimilitude between the Ordinances of the Goſpel, in particular this, and the free-will Offering under the Law.

Surely Sir you are under a wonderful miſtake, becauſe the free-will Offerings were not poſitively commanded, and therefore have the name of free-will Offerings, whereas the Lord Supper is poſitively commanded, 1 *Corinth.* 11. 24, 25. *And when he had given thanks, he ſaid, take eat, this*

is

is my body, THIS DOE *in remembrance*, &c. *After the ſame manner alſo he took the cup, and ſaid*, THIS DOE, So that though there be not a determinate time, how oft they ſhould doe it, yet here is a poſitive order to the Churches to doe it, and therefore could not be neglected without ſin, but for the free-will Offerings under the Law, they were not bound to offer them at all; 'tis therefore true as you ſay, this kind of Offering was impoſed upon no man by way of neceſſity, but it is becauſe there was no Law poſitively enjoyning them, and conſequently no ſin at all to neglect them: What a vaſt difference then is there between external Ordinances under the Goſpel, and the free-will Offering under the Law, even as much as between a matter commanded and that which is not.

Sir, you ſay our way hath a face of godlineſs, but a heart of errour and prophaneneſs. But Sir, ſhould you live to theſe principles (which I am perſwaded you are a better man than ever to do) our way would be before yours, though what you ſay were true of it, ours, you ſay, hath a face of godlineſs, though it hath a heart of error, but yours would have neither face nor heart: And though you your ſelf never practiſe that looſeneſs that theſe pleadings directly tend to, the Lord knoweth how many others may be enſnared by them, which in my apprehenſion you ought ſadly to lay to heart. *Let us not therefore judge one another any more, but judge this rather, that no man put a ſtumbling block or an occaſion, to fall in his brothers way*, Rom. 14. 13.

A ſeventh Scripture, which in my apprehenſion is a brother in the ſame complaint with thoſe which are paſt, is *Gal.* 5. 6. *For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love.*

From hence you ſay, That the Apoſtle by ſhutting out *Circumciſion* inſtance wiſe with *Uncircumciſion*, and letting in onely *Faith, the new Creature*, with *keeping the Commandments of God as available*, he ſhut out BAPTISME alſo, and all ceremonial practications whatſoever. P. 81. *Of Water dip.*

This consequence is an absolute stranger to the premises, for though the Apostle shut out *Circumcision* and *uncircumcision*, and let in onely *Faith*, the *new Creature*, and *keeping the Commands of God* as available, it followeth not from hence, that he shut out *Baptisme*, as available.

If onely such things are shut out as available, which are no commands of God, then *Baptisme* is not shut out, because *Baptisme* is the command of God.

But onely such things are shut out as available, that are no commands of God.

That onely such things are shut out as unavailable, that are no commands of God, appeareth by their being opposed to those that are: Mark the Text, *Neither Circumcision, nor Uncircumcision* availeth, BUT KEEPING THE COMMANDMENTS OF GOD.

To inferre therefore from Circumcisions unavailablenes (which is none of the Commandment of God) to Baptisme its being so, which is the Command of God, and that serving the grand intereſt of the Creature, even that of remission of sins and salvation (in some sense) which must either be acknowledged, or the Scriptures renounced, *Acts* 2. 38. *Mark* 16. 16. I say, to make such inferences, is rather to say what one would have, than what is, and to intreat the Scripture to look towards what YOU would have, rather than in humility to be subject to what THEY would have; Reader judge else

But 2. If the Apostles intention was to shut out nothing at all by those words (NOR UNCIRCUMCISION) then your apprehension of Baptisme, its being shut out as available, falleth to the ground, because you suppose its exclusion lieth wrapt up in those words.

But the Apostle shut out nothing at all, nor intended the shutting out of any thing by those words, NOR UNCIRCUMCISION.

That he intended not the shutting out of any thing at all, one thing or other by those words, *nor Uncircumcision*, but onely the notifying, that being uncircumcised would not hinder the Gentiles acceptation with God now under

under the Goſpel, no more than circumciſion would further it.

It appeareth firſt, by comparing this Scripture with the 1 *Corinth.* 7. 18, 19. the words as followeth, *Is any man called being circumciſed* (that is, is any Jew converted to the Goſpel) *let him not become uncircumciſed.*

On the other hand, *Is any called in uncircumciſion? let him not be circumciſed*; that is, is any Gentile converted to the Goſpel? let him not make conſcience of *circumciſion.* The next words, which are the ſame with theſe in the Text, are the reaſon, why, a converted Jew ſhould not be troubled that he was circumciſed, nor the converted Gentile that he wanted it: Mark, CIRCUMCISION is nothing, and UNCIRCUMCISION is nothing; meaning, that now ſince the Orders of the great Prophet came forth, which all the world are bound to hear upon pain of death, *Acts* 3. 22. by which the ſtate of the Church is altered now. *Circumciſion* is nothing, that is, availeth nothing to any mans acceptation with God, whatever it did heretofore; nor *Uncircumciſion* is nothing, that is, the want of circumciſion, or being uncircumciſed, is nothing to hinder the Gentiles acceptation with God: but now under the *Goſpel*, or *in Chriſt Jeſus*, as we have it in this *Galat.* 5. 6. that which now beareth ſway is FAITH, *Gal.* 6. 15. THE NEW CREATURE: And in this 1 *Corinth.* 7. 19. THE KEEPING THE COMMANDMENTS OF GOD, meaning the Commandments of the Goſpel, now in being, which is the character of the new Creature, in that 6. *Galat.* 16. *As many as WALK ACCORDING TO THIS RULE, peace be on them:* So then, of the doctrine of theſe Scriptures this is the ſum, That however *Circumciſion* was a great priviledge heretofore, and a matter acceptable to God, and the want of Circumciſion did debarre men from many priviledges which the Jewes enjoyed, yet now neither will the one doe the Jew any good, nor the want of it doe the Gentile any hurt, but now Jew and Gentile meeting in *faith, the new Creature, and keeping the Commandments of God*, now in being, ſhall both meet in the ſelf ſame priviledges

ledges and respects from God, according to the 3. *Galat.* 28. *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female*, mark, *for ye are ALL ONE IN CHRIST JESUS.*

Upon the whole matter then I conclude, that by those words, NOR UNCIRCUMCISION, in all these three places, *Galat.* 5 6. *Galat.* 6. 15. 1 *Corinth.* 7. 19. the Apostle intendeth not the exclusion of any thing, but onely to note, that being uncircumcised, or the want of circumcision would doe the Gentile no dammage, no more than the presence of circumcision would doe the Jew no good, now under the Gospel, and my reason for this apprehension is grounded upon the 19. verse of the 1 *Corinth.* 7. where those words, NOR UNCIRCUMCISION, are given for the reason why, if any Gentile was converted to the faith, they should not be circumcised, which words could be no reason, why converted Gentiles should not be circumcised, but upon supposition, that being uncircumcised would not prejudice them.

2. To understand the words, NOR UNCIRCUMCISION, of the shutting out of any thing, as it must be of some priviledge of the Gentiles, so it must be of some they had in distinction from the Jewes, because he includeth all belonging to the Jewes, under the word Circumcision, but they had none in distinction from the Jewes, therefore none to shut out; as for the Ordinances of the Gospel, they had them in common with the Jewes upon beleiving, and before the Gospel they had none at all, *but lived without God in the world*, Ephes. 2. 12. *To the Jewes onely were committed the Oracles of God*, not any to the Gentiles, *Romans* 3. 2.

3. The scope and drift of the Apostle in this Epistle, is to inveigh against the standing of the Jewish religion ONELY, and that because the converted Jewes were very apt to be intangled with a conceit of the old Religion, its being of force under the Gospel. *Galat.* 5. 1. *Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoak of bondage*; meaning

the

the Jewiſh Ordinances, to which they were inclinable, he was not troubled with their over eſteem, but their under eſteem rather of the Ordinances of the new Teſtament, therefore farre enough from offering any thing to their diſparagement, but on the contrary, every thing to encreaſe their eſteem of them, that they might the more eaſily be brought off the old.

4. The words as they lie doe not enforce us by thoſe words, Nor UNCIRCUMCISION, to underſtand the ſhutting out of any thing, conſider them, *In Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion.* He doth not affirm the ſame thing of *uncircumciſion*, that it doth not avail any thing, as he doth of *circumciſion*; He ſaith indeed, *nor uncircumciſion*, after his affirming that *circumciſion did not avail*, which at firſt ſight doth tempt to that underſtanding of them, but by comparing this Text with that other mentioned, namely, 1 *Corinth.* 7. 18 19. where we have the ſame words uſed by the Apoſtle to another Church, and by a narrow inſpection into them, it appeareth plainly enough, that his mind is not to ſuppoſe the Gentiles poſſeſs'd of any thing to exclude as available, but onely to affirm that: as *Circumciſion* now under the Goſpel would not avail, ſo neither on the other hand would being *uncircumciſed* unavail, as hath been proved already.

If any one think, that the ſupplying of theſe words, NOR UNCIRCUMCISION, in the Text, with the addition of theſe, DOTH NOT UNAVAIL OR HINDER, to compleat the ſenſe, that this is harſh.

To ſuch I anſwer, it is a moſt frequent thing in Scripture, for the holy Spirit to expreſs himſelf ſo, that there is an abſolute neceſſity of making ſuch ſupplies, which notwithſtanding the ſcope, context and clear reaſon of the thing leadeth to: but I ſhall inſtance onely in theſe words, in the 1 *Corinth.* 7. 19. Circumciſion is nothing; here is the ſame reaſon, indeed neceſſity of ſupply to compleat the ſenſe, by theſe words, DOTH NOT AVAIL, as there is to ſupply the next words, NOR UNCIRCUMCISION, with theſe, DOTH NOT UNAVAIL:

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He then that complaineth of harſhneſs in the one, may as well complain of it in the other.

But if it be objected, No, becauſe the 5. *Galat.* 6. giveth the ſenſe of the words IS NOTHING, in the 1 *Corinth.* 7. to be availeth nothing, or doth not avail any thing.

I anſwer, ſo doth the Apoſtle his making thoſe words, NOR UNCIRCUMCISION, in the 1 *Corinth* 7. 19. the reaſon why converted Gentiles ſhould not be circumciſed, clearly give the ſenſe of the words, in the 5. *Galat.* 6. to be, *DOTH NOT UNAVAIL*, becauſe thereby is a full reaſon given, why new Converts ſhould not be circumciſed, (to which we have ſpoken at large already:) By all which it appeareth, the Apoſtle intended not the excluſion of any thing (by thoſe words) NOR UNCIRCUMCISION, ſo farre was he from ſhutting out any of the Commands of Chriſt by them, or ſetting ſome of them againſt others; but this untrue ſuppoſition being the foundation of Mr. *Goodwins* Argument from the Text, his whole building falleth to the ground, with all his ſcoffes at the end of it.

P. 81. *Of Water dip.* The eighth and laſt Scripture that complaineth of the ſervice, is *Galat.* 3. 27. *For as many of you as have been baptiſed into Chriſt have put on Chriſt*: You ſay, queſtionleſs the Apoſtles meaning plainly and directly by the particle, *As many As*, is to part the Beleivers amongſt themſelves, and conſequently noteth a mixture of baptiſed with unbaptiſed perſons in full Church communion.

This cannot be the meaning of the place, that the words, *As many As*, doth not import *All*, becauſe ſuch a conſtruction of them ſpoileth the ſenſe, they being given as an account why he preſumeth them ALL the children of God by faith: Now for him to go about to prove them ALL the children of God by faith, becauſe of what was done but to a part of them, had been to fall ſhort in his demonſtration, and conſequently to looſe his Argument, ſo that parting the Diſciples amongſt themſelves, can never be the deſign of the Spirit in thoſe words, AS MANY AS.

2. To

2. To confirme the Reader therein, I referre thee to that proof we have made in anſwer to Mr: *Goodwins* third Conſideration, by which it fully appeareth, that there was no ſuch thing in thoſe dayes, as Church-fellowſhip before Baptiſme, where I hope thou wilt have full ſatisfaction, as in divers other places of this Book.

3. Conſider this, the ſame perſons that in the 27. verſe are noted under the words, *As many As*, in the 28. verſe are called ALL, as well as in the 26. verſe, for YE *are* ALL *one in Chriſt Jeſus*, that the object of the word YE, is not a part of the Churches, but the whole, as well in the 28. verſe as in the 26. there is no queſtion, becauſe there is nothing affirmed between to enforce, nay, not to invite to a reſtrain'd underſtanding them.

But if any one ask, what the reaſon ſhould be, that the Apoſtle chuſeth ſuch words as theſe, which for the moſt part are partitive, and yet by them intend all, and every individuall?

I anſwer: (For variety) the ſcope and context neceſſitating them to be underſtood univerſally, yea, the word MANY is upon that account (as I apprehend) often put in Scripture for ALL, as in the 9. *Hebr.* 28. *He was once offered to bear the ſins of many*: Now the 1 *Timot.* 2. 6. ſaith, *He gave himſelf a ranſome for ALL*: and Mr. *Goodwin* underſtandeth the word ALL largely, as well he may: So in the 5. *Romans* 15. *If through the offence of one many be dead*: but by the 12. verſe it appeareth, by this word MANY, he meaneth the whole poſterity of *Adam*, for he ſaith, *Death paſſed upon ALL men.*

Now the words, *As many As*, ſerved the Apoſtles deſign in this place, with as much advantage every jot as the word *All* would do. There being two ſorts of perſons become proſelites to Chriſtian Religion, namely, Jewes and Gentiles, and the Gentiles being apt to think, that they ſhould not be the children of God upon ſo good termes as the Jewes; becauſe of the high reſpect God bear from the beginning to the Jewes more than the Gentiles, and that therefore onely, ſo many of the Church as were Jewes

ſhould become heires of that priviledge through beleiving; the Apoſtle for their comfort doth aſſure them, that not onely ſo many of the Church as were Jewes became the Sons of God by faith, and put on Chriſt by Baptiſme, but AS MANY as were baptiſed into Chriſt, though they were never ſo many, and of what rank, ſex, condition ſoever, whether they were Jewes, or whether they were Gentiles, and though they were like the ſtarres in the skie for multitude, they had all put on Chriſt, and were all members of the ſame body, according to the next words, verſe 20. *There is neither Jew, nor Greek, nor bond, nor free, nor male, nor female, but* ALL *one in Chriſt Jeſus*: So that there is a ſtrain of Elegancy in the Apoſtles varying the word *All* to *As many As*, ſo farre are they from neceſſitating us to underſtand them, parting the Diſciples amongſt themſelves.

So I have done with the Scriptures which Mr. *Goodwin* uſeth to overthrow my Brother *Allens* Arguments, levied to prove the unlawfulneſs of mixt communion of baptiſed and unbaptiſed perſons in Church-fellowſhip, beſides theſe eight I doe not find any he uſeth to found any Argument on to anſwer him: if then it appear, that the Scriptures Mr. *Goodwin* buildeth on like not the ſervice, but in truth bitterly complain of it, (and whether they doe not ſo, I referre to the judgement of the judicious Reader) and let him judge of Mr. *Goodwins* whole building, accordingly. And whether Mr. *Goodwin* find, that heaving at my Brother *Allens* Anſwer to his fourty Queries, be but like the heaving at a feather, which, he ſaith, is too childiſh a poſture for a man? or rather, whether the truth in it be not like a mountain rather, which the greateſt Giant heaving at (though Mr. *Goodwin* himſelf) cannot make to ſtir.

P. 55. Of Water dip.

And now let all the world judge between us and Mr. *Goodwin*.

1. Whether we are as he repreſenteth us? *Perſons of a maimed fancy, having our reaſons, judgements and underſtandings ſtupified, diſtraught and confounded, that all reaſon*

P. 4. Of Water dip.

oppoſing

oppoſing us is a Barbarian to us, that common ſenſe is a myſtery inacceſſible to our underſtandings, men of ſound intellectuals are as men that ſpeak to us in a ſtrange tongue; that if they ſpeak any thing againſt our way, we know not valleys from hills, nor hills from valleys, rivers from trees, trees from rivers, halfes from wholes, nor wholes from halfes, precepts from promiſes, nor promiſes from precepts, ceremony from ſubſtance, nor ſubſtance from ceremony; every diſtinction that attempteth to ſhew us the error of our way, Ipſo facto, *becometh a Chaos and confuſion. On the other hand, for the maintenance and defence of our way, the ſhadowes of mountains ſeem valiant and armed men, ſtubble and rotten wood are turned into weapons of ſteel and iron before us, letter becometh ſpirit, face becometh heart, promiſe becometh precept, ceremony becometh ſubſtance, Apoſtles become ordinary men and women, diſputables become demonſtrations, and peradventures become all Yea's and Amens, in reſpect of theſe marvellous and ſad diſtempers in our fancies and underſtandings, to reaſon with us about our way, or to endeavour our conviction, ſeldome turneth to any better account than a beating of the air, or then* Diogenes *his begging applications to the ſtatues of men.* P. 41, 42.

2. Whether theſe expreſſions may not be juſtly numbred amongſt thoſe cruel mockings which the cruel perſecutors of old tried the worthies of the Lord with, *Hebr.* 11. 36. even thoſe of whom the world was not worthy.

3. Whether ſuch contemptuous revilings be not the way to harden fallen perſons in their ſin, there being no ſign of charity in them, but hatred, rather than recover them, and as directly contrary to the rule, as fleſh is to ſpirit, 2 *Timothy* 2. 24. And *the Servant of the Lord* MUST NOT STRIVE, *but be* GENTLE TO ALL MEN, *apt to teach, patient, in meekneſs inſtructing thoſe that oppoſe themſelves, if peradventure God will give them repentance, to the acknowledging of the truth, and that they may recover themſelves out of the ſnare of the devill.* So alſo *Galations* 6. 1. *If a man be overtaken in a fault, ye which are ſpiritual reſtore ſuch a one in* THE SPIRIT OF MEEKNESSE,

NESSE, *considering thy self least thou also be tempted.*

4. Whether these expressions are not directly contrary to the advice of the Spirit of God in these Scriptures following, *Philip.* 2. 3. *In lowlinesse of mind, let each esteem other* BETTER *than themselves.* Romans 12. 9. *In honour preferring one another.* Titus 3. 2. *Speak evill of no man.* Colos. 3. 12. *Put on therefore (as the elect of God) holy and beloved bowels of mercies, kindnesse, humblenesse of mind, meeknesse, long suffering,* &c.

5. Whether there be not as palpable a breach of the royall law of Love, without which all profession of Religion is vain, 1 *Corinth.* 13. 1, 2. *James* 1. 26. (which Christ calleth *the new Commandment*, 1 *John* 3. 14. *His Commandment*, *John* 15. 12. *The scope of the Gospel*; 1 *Timothy* 1. 5. The Character of Christs Disciples, *John* 13. 35. The mark of translation from death to life, 1 *John* 3. 14.) as any can be imagined, considering what *Paul* saith, *Galat.* 5. 14, 15. where he opposeth *biting and devouring one another*, to the great law of Love. All the Law is fulfilled in one word, *Thou shalt love thy Neighbour as thy self*, BUT IF YE BITE AND DEVOUR, &c. Again, considering what he saith, 1 *Corinth.* 13. 4, 5. *Charity suffereth long, and is kind, Charity* VAUNTETH *not it self, doth not behave it self unseemingly, is not easily provoked,* THINKETH NO ILL.

6. Whether these contemptuous rebukes be not condemned by the 14. *Romans* 10. *But why dost thou judge thy brother, or why dost thou* SET AT NOUGHT *thy brother?* and whether such that use them can expect to stand with comfort before God at the great day without repentance, since the Apostle sub-joyneth these words, *We shall all stand before the judgement seat of Christ*, to those, *Why dost thou set at nought thy brother?* And considering the words of our Saviour, *Math.* 5. 22. *But whosoever shall say*, THOU FOOL, *shall be in danger of hell fire.* And *Math.* 18. 3, 4, 6. *Except ye be converted, and become as little children, ye shall not enter into the Kingdome of heaven: whosoever shall humble*

humble himſelf as this little child, the ſame is greateſt in the Kingdome of heaven: verſe 6. *But who ſo ſhall offend one of theſe little ones, which beleive in me, it were better for him, that a mill-ſtone were hanged about* HIS NECK, *and that he were drowned in the depth of the Sea.*

7. Whether then the good Spirit of God, which all good men are exhorted to *be filled with*, *Epheſ.* 5. 18. had any thing to do with Mr. *Goodwin* in the drawing up this book, which not onely in this one page, but frequently, even to the end thereof, is ſtuft with reproaches, either of the morals or intellectuals of thoſe he writeth againſt, and that without all bounds, and that too of ſuch, that not long before he lift up as high towards heaven, as now he throweth them down towards hell.

8. Whether ſuch like Arguments are ordinarily fled too, but in caſes of extream neceſſity, when the cauſe is barren of Scripture evidence and demonſtration? and laſtly, whether Mr. *Goodwin* may not as ſoon prove the lawfulneſs of this way of writing from the holy Scriptures, as baptiſed perſons ſitting down in Church ſocieties with unbaptiſed?

HEAVENS, EARTH, Judge.

FINIS.

POSTSCRIPT.

THere is one thing further obſervable in Mr. Goodwins *Anſwer to my Brother* Allen, *which I take my ſelf bound to give the Reader notice of (leaſt he erre through the ignorance of it) that is, that he doth with my Brother* Allen, *juſt as the ſix Book-ſellers did with him, p. 64. by leaving out the very word* SUCH, *(though I ſuppoſe through overſight) whereupon the ſtreſſe of the Argument lieth: (onſider elſe; My Brother* Allens *Argument runneth thus*, If one Perſon may be admitted without Baptiſme, why not two, if two, why not ten, and ſo a hundred, or a thouſand, and conſequently SUCH, *Goſpel order*, laid totally aſide, *meaning Baptiſme.*

P. 64. Of Water dip. *Mr.* Goodwin *anſwereth thus*, If a hundred, or a thouſand, or ten thouſands ſhould be admitted to Church Priviledges upon a manifeſtation of their faith (which may be otherwiſe done, and ſo farre better ſatisfaction then by being baptiſed) with an excluſion of all others, who are able to give no ſuch accompt of a work of faith in them, would

would this be a totall laying aſide of Goſpel order? Good Reader conſider and judge.

My Brother Allen *ſaith not, that it would be a totall laying aſide of Goſpel order, but a totall laying aſide of* SUCH *Goſpel order, which he was ſpeaking of, namely, the great Ordinance of Baptiſme, as Mr.* Baxſter *calleth it, and if the Reader be indeed good, and will obey your ſummons, to conſider firſt and judge after, he muſt needs judge the truth in Mr.* Allens *Argument ſhining with its own light.*

would this be a totall laying aside of Gospel orden? Good Reader consider and judge.

My Brother Allen saith not, that it would be a totall laying aside of Gospel order, but a totall laying aside of SUCH Gospel order, which he was speaking of, namely, the great Ordinance of Baptisme [illegible] Baxter calleth it, and if the Reader be indeed good, and will obey your summons, to consider first and judge after, he must needs judge the truth in Mr. Allens Argument shining with its own light.